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March 2005

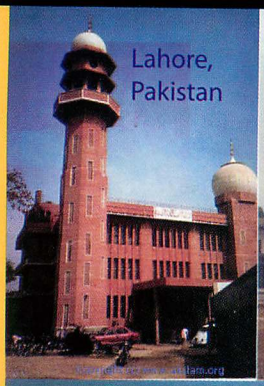
The Ahmadiyya Gazette

Masih-e-Mau'ood Edition

USA

Hadhrat Mirza Ghulam Ahmad
Masih-e-Mau'ood (alaihis salaam)

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ التّوبه ۱۰۸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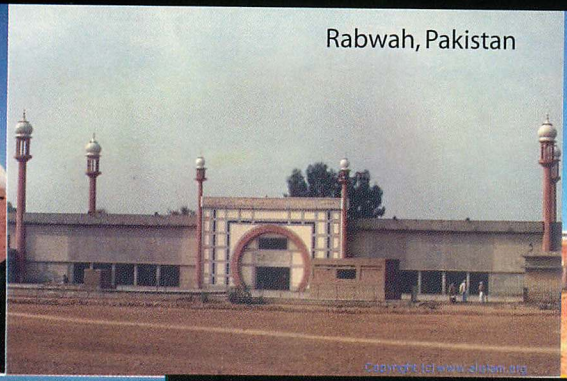
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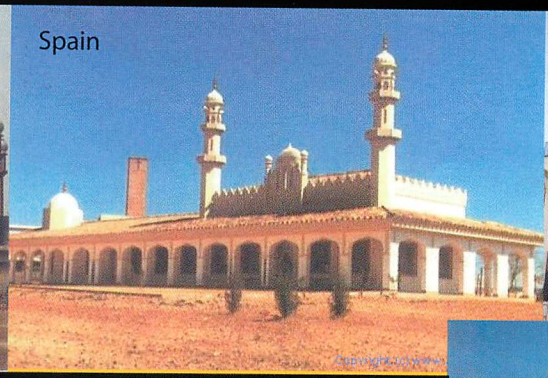
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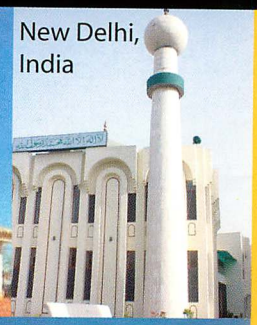
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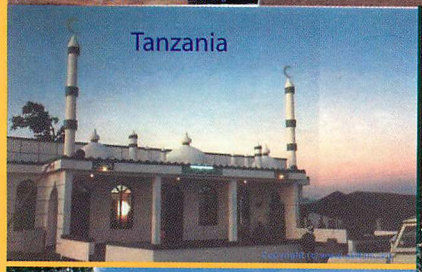
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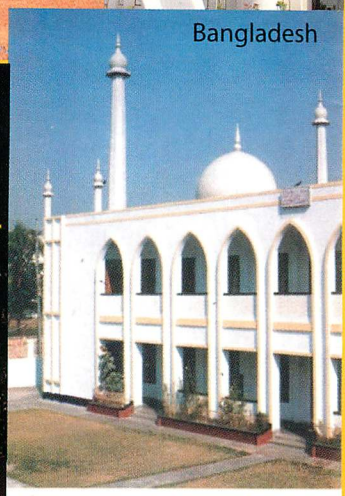
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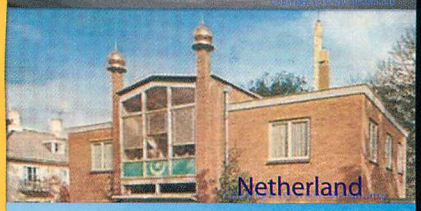
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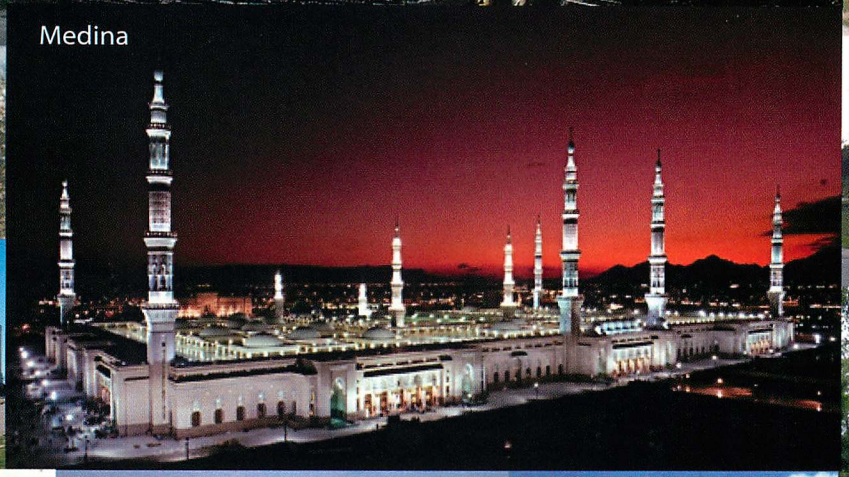
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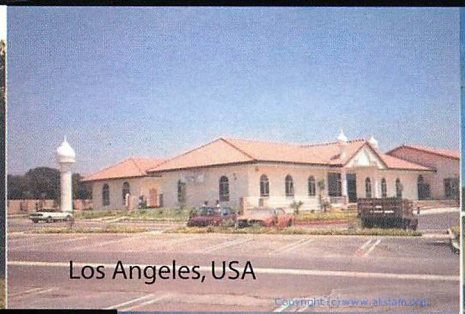
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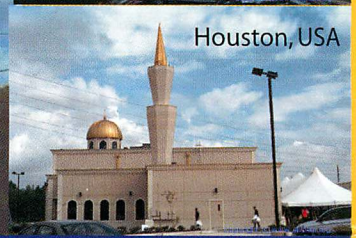
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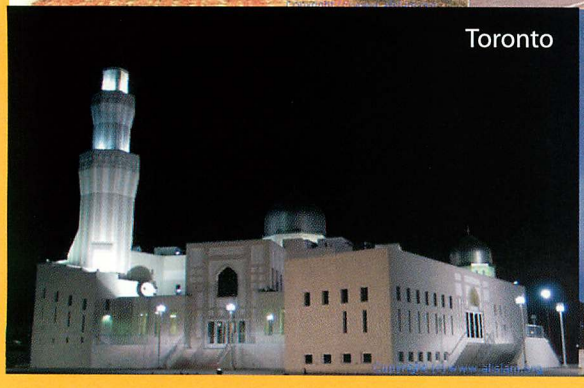
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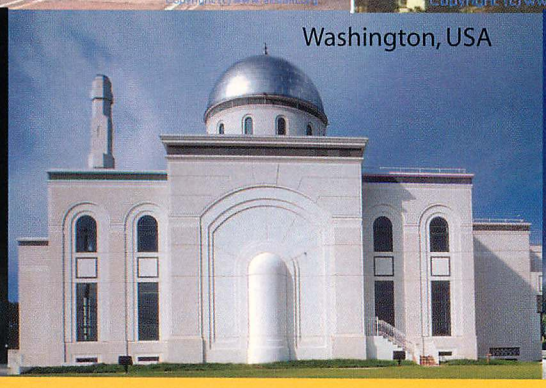
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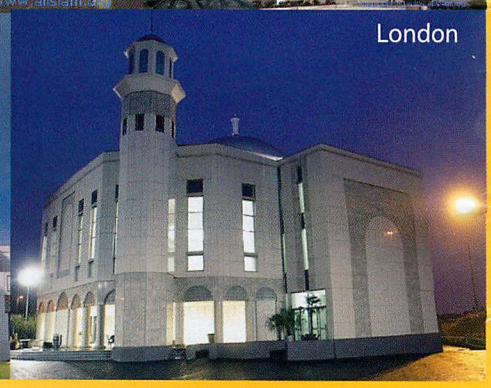
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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allah hu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْ عَلَیْهِمْ اٰیٰتِهٖ وَیُزَكِّیْهِمْ وَیُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ق وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ ۙ وَّ اٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْا بِهِمْ ؕ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ۝

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recite unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before in manifest misguidance; And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (62:3-4)

Al-Hadith

قَالَ النَّبِیُّ ﷺ یَخْرُجُ الْمَهْدِیُّ مِنْ قَرْیَةٍ یُقَالُ لَهَا كَدْعَهْ وَیُصَدِّقُهُ اللّٰهُ تَعَالٰی وَ یَجْمَعُ اَصْحَابَهٗ مِنْ اَقْصَی الْبِلَادِ عَلٰی عِدَّةِ اَهْلِ بَدْرٍ بِثَلَاثِ مِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلاً وَ مَعَهٗ صَحِیْفَةٌ مَخْتُوْمَةٌ فِیْهَا عَدَدُ اَصْحَابِهٖ بِاَ سْمَآ ئِهِمْ وَ بِلَادِهِمْ وَ خِلَالِهِمْ ۔

The Holy Prophet[saw] said: "God Almighty will show signs in his attestation and like Companions of the Holy Prophet[saw] in Badr, the *Mahdi* will be granted 313 illustrious companions whose names and addresses will be recorded in an authoritative book. (*The names and addresses of 313 companions of the Promised Messiah and Mahdi[as] are written in a book of the Promised Messiah and Mahdi[as]*)

(Jawaharul Israr, p56, Hadhrat Sheikh 'Ali bin Hamza bin 'Ali-ul-malakul Tusi, Irshadati Faridi Vol. 3, p 70)

Some of the traditions of the Holy Prophet[saw] regarding the advent of the Messiah and *Imam Mahdi*, which clearly state that Masih and *Imam Mahdi* are the same person:

لَا الْمَهْدِیُّ اِلَّا عِیْسٰی بْنَ مَرْیَمَ

There is no *Mahdi* except 'Isa ibni Maryam.

(Ibn Majah, Bab Shiddatuz Zaman)

یُوْشِكُ مَنْ عَاشَ مِنْكُمْ اَنْ یَّلْقٰی عِیْسَی بْنَ مَرْیَمَ اِمَامًا مَهْدِیًّا وَ حَكَمًا عَدْلاً یَكْسِرُ الصَّلِیْبَ وَ یَقْتُلُ الْخِنْزِیْرَ ۔

It is just possible that he who is alive among you might meet Jesus[as] the son of Mary who is the *Imam Mahdi* and a just judge. He will break the cross and kill the swine.

(Musnad Ahmad, p 156/2)

Sacred Sayings of the Promised Messiah (as)

Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they are Muslim or Christian, shall relinquish altogether this concept. Then shall prevail only one religion over the whole world and there shall be only one religious leader. **I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.**

(Tadhkiratush Shahadatain: Roohani Khaza'in

The Promised Messiah's[as] Life at a Glance

1835	Born in Qadian, India
1852	Married to Hurmat Bibi Sahiba
1854	Birth of Mirza Sultan Ahmad
1856	Birth of Mirza Fazal Ahmad
1864	Saw the Holy Prohet[saw] in a dream Worked at a Government post in Sialkot (1864-1868)
1868	His Mother (Hadhrat Chirag Bibi Sahiba) passes away Received revelation: '*Kings will look for blessings from your clothes.*'
1872	Started writing articles about religion in various newspapers of the country
1876	Received revelation, *alaisallahu bikafin 'abdu hu*, after the demise of his father
1877	Rallia Ram's legal case successfully won Travelled to Sialkot
1880– 1884	*Braheen-e-Ahmadiyya*, Volumes 1- 4 published
1884	Married to Hadhrat Sayyeda Nusrat Jehan[ra] Sahiba Traveled to Ludhiana
1885	Appointed by Allah as *Mujaddid* of the age Traveled to Ludhiana
1886	Traveled to Hoshiarpur Grand Prophecy of the birth of a Son
1887	Traveled to Anbala Received revelation, *Dagh-e-Hijrat* (Grief of Migration)
1888	God ordains seekers of truth to take *Bai'at*
1889	Birth of the Promised Son, Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad[ra], The Promised Reformer Ahmadiyya Movement in Islam founded and first *Bai'at* taken
1890	Revealed by Allah that Jesus[as] died a natural death Announced his claim to be the Promised Messiah and Mahdi
1891	First Annual Jalsa held in Qadian
1892	Second *Jalsa Salana* was held; 325 members participated
1893	Published *A'ina Kamalat-e-Islam* Debates with Abdullah Atham Prophecy of Pundit Lekh Ram Invitation to Queen Victoria to Islam Birth of Hadhrat Mirza Bashir Ahmad[ra]
1894	Prophecy of Lunar and Solar eclipse fulfilled Published: *Nurul Haq (Vol. 2), Itmamul Hujja, Sirrul Khilafah*
1895	Ziaul Islam press was started in Qadian Birth of Hadhrat Mirza Sharif Ahmad[ra] Publication of Nurul Qur'an, Part I & II Declared Jesus[as] is burried in Sirinagar Hadhrat Bha'ee Abdur Rahman Qadiani[ra] accepted Ahmadiyyat.
1896	Jalsa *Madhahib-e-Azam* took place Hazoor's essay was declared as the best
1896	The book, Philosophy of the Teachings of of Islam was published.
1897	Fulfillment of the Prophecy of Lekh Ram First publication of *Al-Hakam* Lawsuit of Dr. Henry Martin Clark fails
1898	Prophecy of the Plague Founded the Talimul Islam School
1901	The name Ahmadiyya adopted by the Jama'at
1902	Review of Religions is first published Gave Challenge to Alexander Dowie of Zion, USA, First publication of *Al-Badr*
1903	Martyrdom of Sahizada Abdul Latif[ra]- Foundation stone of *Minaratul Masih* was laid
1904	Prophecy regarding Czar of Russia
1905	Fifth volume of *Braheen-e– Ahmadiyya* was published
1908	Passed away, *Inna lillah wa inna ilaihi raji'oon*

THE MISSION OF THE PROMISED MESSIAH[as]

The Promised Messiah[as] writes regarding his mission:

"In a dream I saw that people were searching for a Rejuvenator. One of them came forward and pointing in my direction declared: 'This is the man who loves the Messenger of Allah[saw].' By this they meant that the principal qualification which the destined Rejuvenator had to possess was the love of the Holy Prophet[saw]. And according to them, I most certainly fulfilled this condition.

(Braheen-e-Ahmadiyya, sub-footnote: Roohani Khaza'in, Vol. 1, p 598)

"The world cannot accept me, because I do not belong to this world. But those who are gifted with a measure of other worldliness are the ones who accept and will accept me. The one who rejects me rejects Him Who has sent me, and the one who is grafted to me is grafted to Him Who I represent. I bear a torch which will illumine all those who come close to me, but the one who entertains suspicion and doubt and runs away will be subjected to darkness. I am the impregnable fortress for this age; whoever enters my fold robbers and the beasts of the wilderness."

(Roohani Khaza'in, Vol. 3, Fatah Islam, p 34)

"I call to witness God Almighty, Who holds my life in His hand, that compared to every other soul, He has gifted me with overwhelmingly greater ability and access to the understanding and the deeper wisdom of the Holy Qur'an. If any of the *Maulvies* (traditional Muslim scholars) who oppose me in response to my repeated invitations had attempted to outshine me in the exposition of the Holy Qur'an, God would have most certainly frustrated his attempts and exposed his ignorance. Hence the understanding of the Qur'an which has been granted me is a Sign of Allah, the Glorious, and I have full trust in Allah's grace that soon the world will begin to see that I am true in this claim."

(Sirajul Muneer, Roohani Khaza'in, Vol. 12, p 41)

I am not alone. The Noble Lord is with me. No one could be closer to me than Him. It is only by His grace that I have been granted a loving soul, ever willing to serve His cause I should render with zeal and sincerity, outstanding services in the cause of the faith and carry out to victory, great (spiritual) expeditions for Islam. He has commissioned me to accomplish all this, and none can make me desist from pursuing this cause.

(A'ina-e-Kamalat-e-Islam: Roohani Khaza'in, Vol. 5, p 35)

It should have sufficed a righteous person to observe that God showered such blessings, internally and externally, upon my body and my soul that I cannot keep count of them. I was young when I claimed to be the recipient of Divine revelation. Now I have become old. More than twenty years have passed since the beginning of my claim. Many dear friends younger than I have passed away but He has granted me this ripe old age. He remained my Mentor and He alone is Sufficient to help me out of all predicaments. Tell me, are these the characteristics of those who falsely impute things to Allah?

(Anjam-e-Atham: Roohani Khaza'in, Vol. 11, p 50)

****

THE HOLY PROPHET[saw]

Hadhrat Mirza Ghulam Ahmad Qadiani, Promised Messiah and Mahdi[as]

That blessed and great leader of ours,
From whom radiates all light;
His name is Muhammad; he is the one
Who has captivated my heart

All Prophets are holy,
One better than the other;
But from God on high,
He is the crown of all creatures.

Superior to all the earlier ones,
He shines forth like a moon in excellence.
Each gaze is fixed upon him, he indeed
Is the full moon which lights up the darkness.

Those before him gave up half way through;
He is the one who steered safely to the destined heaven.
May that I lay down my life in his cause;
He alone is the perfect master.

it;
He rolled aside the veils
Had come to hang between;
And he pointed out
The inner way,
He brings you into communion
With the Lord God;
That beloved unbounded by space,
That darling of the recesses of my heart;
Was shown to us by him (Muhammad).
Unique is he in guidance.

Today he is the sovereign of the world of religion,
The crown of all the Messengers.
The healthiest influence, the purest, the most comely;
The most trustworthy, the most dependable;
Allah! This superlative praise;
Befits him alone.

Whatsoever the commandments,
Came from the Lord,
He honored them all;
In the terms of his own life, he demonstrated fully
He gave the most lucid
Explanation of the subtlest points,
And these are the things, indeed,

His eye ranges far and wide,
like a powerful telescope;
While his heart remains
incessantly close to the Lord God.

In his hand he carries
the torch of religion;
And this alone is the real
And true source of light.

Whatsoever the great secrets
In the domain of religion;
He has opened all knots,
No matter how subtle, how strong
And he alone is the king.
In a position to distribute,
This - the rarest of all kinds of wealth!

Indeed I am sold entirely on this light:
Wholly and completely, and I am devoted to

In my mind, in this respect,
There are no reservations.
He alone is the one that counts,
While I, in myself,
Amount absolutely to nothing.
This alone is the basic truth;
This alone, the final verdict.

(Qadian ke Arya aur hum: Roohani Khaza'in, Vol. 20, p 456)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ -

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Fulfillment of the Prophecy of the Promised Messiah[as] Regarding Pundit Lekh Ram

Pundit Lekh Ram was a leader of Arya Samaj in India. Arya Samaj was a highly militant and dogmatic sect of Hinduism which fiercely attacked both Islam and Christianity because they were attract-ing too many converts, especially from the lower castes. Pundit Lekh Ram was a persistent enemy of Islam and always used the foulest language in attack-ing the character of the Holy Prophet Muhammad[saw]. Many a times the Promised Messiah and Mahdi[as] did his best to stop him without success. He arrogantly wrote to the Promised Messiah[as] that as far as he was concerned, the Promised Messiah[as] has full freedom to publish whatever prophecy he liked against him, he could not care less. The Promised Messiah and Mahdi[as] turned to his God and received the revelation:

عِجْلٌ جَسَدٌ لَّهٗ خُوَارٌ،
لَهٗ نَصَبٌ وَّ عَذَابٌ

A miserable half-dead calf; nothing awaits it but disgrace and destruction.

(Karamatus Sadiqin)

On February 20, 1893, the promised Messiah and Mahdi[as] made the following announcement:

"Within six years from today, this man will be overtaken by severe torment as a punishment for the disrespect which he has shown towards the Holy Prophet[saw]."

(Announcement of February 20, 1893, attached to A'ina Kamalat-e-Islam)

Declaring his prophecy and this revelation, the Promised Messiah and Mahdi[as] wrote (addressing all religious parties):

'If within six years from today, February 20, 1893, this man does not meet with punishment from God, which is unusual in its poignancy and tragedy and which impresses all and sundry with the fear of the Lord, then let everybody think that I am not from God.'

(Majmu'a Ishtiharat, Vol. 1, p 373; Invitation to Ahmadiyyat, London Mosque, London, UK, 1980, p 259)

Some people criticized the prophecy and said it was mere conjecture and anything could happen in six years. The Promised Messiah and Mahdi[as] replied that prophecy will be fulfilled in an extra-ordinary way.

Lekh Ram ridiculed the prophecy and announced that *Hadhrat* Ahmad would die of cholera within three years. *Hadhrat* Ahmad[as] wrote in April 1893 about a vision he had:

"This morning in the course of a light slumber I saw that I was sitting in a large room where some of my friends were present when a well-built man of terrible appearance, as if blood would burst forth from his face, came and stood before me. When I

raised my eyes towards him I perceived that he was a person of strange build and character, as if he was not a man but was one of the severe terrible angels who overawe all hearts. As I looked at him he asked me:

'Where is Lekh Ram?' and he also named another person and inquired where he was. Then I understood that this one had been appointed for the chastisement of Lekh Ram and the other person. ..."

(Ahmadiyyat: The Renaissance of Islam, Muhammad Zafrulla Khan, Tabshir Publications, 1978, p 75)

In a Persian poem, Hadhrat Ahmad referred to Pandit Lekh Ram as follows:

"Beware O' foolish and misled enemy.
Fear the cutting sword of Muhammad[saw]"

(Announcement of Febru-ary 2, 1893, An attachment to A'ina Kamalat-e-Islam; Roohani- Khaza'in, Vol. 12, p 123)

In an Arabic poem in his book *"Karamatus-Sadiqin"* the Promised Messiah and Mahdi[as] wrote that God had revealed to him that a mighty prophecy was to be fulfilled on a day next to an *'Id* Festival. This prophecy was fulfilled in a remarkable way on March 6, 1897. Lekh Ram was murdered in his well guarded house in Lahore. It is said that the murderer was a fierce looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed him with a dagger and then disappeared. The murderer was never found. It happened on a Saturday, next to the Muslim Festival of *'Id* on Friday. Lekh Ram's death caused a great uproar. It was alleged that the Promised Messiah and Mahdi[as] must have conspired this murder to fulfill his prophecy. The Promised Messiah and Mahdi[as] dismissed the accusation saying that it was God who had ordained it, as He had revealed to him. It was a victory for Islam and had proved the truth of the word of God.

A Hindu secret society was formed and a reward was offered for the person who would murder the Promised Messiah and Mahdi[as]. But Allah protected the Promised Messiah and Mahdi[as] from his enemies, throughout his life, as he had revealed in the very beginning.

(The Promised Messiah and Mahdi, Dr. Aziz Ahmad Chaudhry, p 115-116)

What Pundit Lekh Ram had prophesied did not, of course, come to pass. The Promised Messiah and Mahdi[as] did not die within the specified period and his children did indeed survive. A great sign was thus delivered to mankind within the stipulated time and in circumstances as foretold and was testified as such by no less than three thousand witnesses, Hindus and Muslims alike.

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A Historical Prayer Duel
Dire End of Alexander Dowie of Zion, USA

John Alexander Dowie was by birth a Scotsman. He was born in Edinburgh in 1847 and studied for the Church in his early years. In 1872, he went to Australia as a cleric and acquired a certain degree of reputation for healing. In 1888 he came to the United States of America and started the publication of a paper called *Leaves of Healing*. In 1896 he founded the Christian Catholic sect. In 1901 he started building a town in the State of Illinois which he called Zion City. He established many factories within the area of the town and became in effect the uncrowned king of Zion City. In the same year he claimed to be Elijah or the forerunner of the second coming of Jesus Christ.

Dowie was a bitter enemy of Islam and hurled vile abuse at Islam and its Prophet and proclaimed his mission to destroy Islam before the coming of Christ.

From the far distant land of India, and from a little known and inaccessible town of Qadian, Hadhrat Mirza Ghulam Ahmad[as] took note of his tall talk. He wrote to Mr. Dowie about his claim as the promised Messiah and challenged him to a prayer contest that each of them should pray to God that of the two, whoever was impostor be punished and destroyed by God in the life time of the other.

The Promised Messiah and Mahdi[as] wrote:

"As regards the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfillment of his purpose to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie should keep me alone in his mind and should pray that of two of us, the one who is false may die before the other.

... The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than 66 years of age; I suffer from diabetes, dysentery, migraine and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me."

(Review of Religions, Urdu, Vol. 1, No. 9, pp 342-48)

The Promised Messiah and Mahdi[as] further wrote To Mr. Dowie in 1902:

"It should be remembered that I am not just an average citizen of this country (India). I am the Promised Messiah who is being awaited by Mr. Dowie. The only difference is that Mr. Dowie says that the Promised Messiah will appear within 25 years and I proclaim that he has appeared already and I am that person. ... If instead of the destruction of all Muslims, Mr. Dowie's purpose can be served by my death alone, he will have

established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle."

(Review of Religions, Urdu, Vol. 1, No. 9, pp 342-48)

When Mr. Dowie did not reply and remained silent, the Promised Messiah and Mahdi[as] made the statement:

"Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal."

This challenge was widely published in the American Press. The challenge was issued in 1902 and repeated in 1903. When Mr. Dowie paid no attention to it, he was hard pressed by American papers. Finally, Mr. Dowie announced in his paper, *Leaves of Healing* of December 1903.

"In India, there is a Mohammadan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive."

Finally, the prophecy was fulfilled. Rebellion broke out against Mr. Dowie in Zion. His wife and son deserted him and he was charged with many illicit and immoral practices. He was finally expelled from Zion and reduced to a miserable allowance.

On February 20, 1907 the Promised Messiah and Mahdi[as] issued another handbill announcing the appearance of another Heavenly sign. The handbill said:

"God Says: I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God's hands from Heaven. Let every eye wait for it, for God will manifest it soon ..., so that everyone might bear witness that this humble one, who is being reviled from all directions, is from Him. Blessed are those who would take advantage of it."

(Announcement of February 20, 1907, Inner Title page of the pamphlet: Qadian ke Arya aur Hum; Tadhkirah,English Translation, Muhammad Zafrulla Khan, pp 386-387)

Within a fortnight of publication of this handbill came the death of John Alexander Dowie. In 1905 Mr. Dowie suffered a stroke and was paralyzed. On March 9, 1907 he died in misery and pain.

Death of Mr. Dowie and fulfillment of Promised Messiah and Mahdi's[as] prophecy was widely commented in American press. A few samples are given:

The Dunville Gazette of June 7, 1907 wrote:

"Ahmad and his adherents may be pardoned from taking some credit for the accuracy with which the prophecy was fulfilled a few months ago."

The Truth Seeker of June 15, 1907 wrote:

"The Qadian Man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If

Dowie declined, the Mirza said, the end only would be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad."

Boston Herald of June 23, 1907 published a large photograph of the Promised Messiah and Mahdi[as] with the caption, 'Great is Mirza Ghulam Ahmad' and wrote:

"Dowie died with his hands fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirza Ghulam Ahmad comes forward frankly and states that he has won his challenge."

The Promised Messiah and Mahdi[as] wrote:

"My mission was to break the cross. With Dowie's death, therefore, a major proportion of that aim has been accomplished. In the whole world Dowie was the principal exponent of the cross who had claimed to be a prophet through whose prayers all Muslims would be destroyed, Islam was to be effaced, and the *Ka'bah* was to be demolished. God, therefore, destroyed him through me and I know for certain that the prophecy concerning the destruction of the swine has been manifestly fulfilled. I swear by God that he was the swine whose destruction had been prophesied by the Holy Prophet[saw], to take place at the hands of the Messiah. Had I not have challenged him to *Mubahilah*, nor invoked prayers against him or published his destruction, his death would have been of little significance for Islam. However, since I had already published in the newspapers that he would die in my lifetime. I have proven myself to be the Messiah and he an imposter. There can be no great miracle than the fulfillment of the prophecy of the Holy Prophet of Islam[sa], which only an enemy of truth can deny."

(Addendum to Haqiqatul Wahi, pp 77-80)

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THE PURPOSE OF RELIGION

The Promised Messiah and Mahdi[as] states:

"The purpose of religion is that man should obtain deliverance from his passions and should develop personal love of God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the Hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is Hell, which will appear in diverse shapes in the Hereafter. Thus the true purpose is to have full faith in Him."

(Chashma Masihee, pp 20-23)

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THE OPENING ADDRESS OF JALSA SALANA FRANCE AND QADIAN 2004 BY HADHRAT KHALIFATUL MASIH V[aba]

After recitation of *Tashahud*, *Ta'awwuz* and *Surah Al-Fatiha* Hazoor[aba] said:

"All of my Jama' at (members) who are present here or are residing at their own places should listen to this word of advice carefully. The aim and purpose of joining this Jama'at and having a relationship of reverence and devotion with me is that people should attain the highest level of virtue, piety and *Taqwa*; and no mischief, villainy or indecency should ever come near him. They should be regular at the five-time congregational Prayers; they should not lie nor hurt anyone with their tongues; they should never commit any act of sin; and not even the thought of injustice, cruelty, villainy or trouble-making should ever enter their minds. In short, they should abstain from every kind of sin and felony, from every prohibited word and deed, and from all egotistic passions and unwarranted acts. They should become pure-hearted, harmless and meek servants of Almighty Allah, and should be cleansed of all poisonous influences."

Hazoor[aba] said:

According to these sayings of the Promised Messiah[as], your lives should be so clean and pure that everyone would be forced to admit that a wonderful change has indeed come about in these people who have pledged their allegiance to one whom they believe to be the Promised Messiah and Mahdi[as].

The Promised Messiah[as] had great expectations of his followers. He said that these are times when man gets weary of being patient and of bearing afflictions and wishes to return evil for evil, and the thought can at times enter his mind that he should seek retribution, but remember, you are not permitted to take the law into your own hands. Thoughts which pollute the heart should never be allowed even to touch it. It was in order to keep reminding the Jama'at of these teachings that the Promised Messiah[as] started Jalsa Salana according to Allah's will. These Jalsas used to take place only in Qadian, but today these training camps are held in every country where followers of the Promised Messiah[as] come together to bring about a pure change in themselves. Today this Jalsa is being held simultaneously in France and in Qadian. People who are participating in these Jalsas have traveled long distances and the only purpose they have in mind is to use these three-day training camp to reform themselves. If this is not the case, then coming to the Jalsa is simply useless.

The purpose of bringing you together is that you should learn the true teaching of Islam and the ways of truly recognizing Almighty Allah. This will not only strengthen your faith but will also enable you to recognize your Lord. In this way you will also be drawn towards prayers. During the Jalsa, the Khalifatul Masih keeps praying and all the participants of the Jalsa keep praying, and all these prayers — which are offered with full sincerity and in full obedience to Allah — are sure to attract His grace. Jalsa also enables us to establish a relationship of love and affection with new Ahmadies who are attending the Jalsa for the first time. You have to bring these people close to you; they must not think that you do not wish to absorb them in your society. It is destined by Allah that Ahmadiyyat is going to grow and prosper and flourish. Meet these people and convey to them the teachings of brotherhood. These people have traveled long distances and endured hardships, so mix

with them. You should always look for ways to love and obey the Holy Prophet[saw] and the Promised Messiah[as]. May Allah keep strengthening the faith of every one of us.

Hazoor[aba] said:

Every Ahmadi should keep reciting the prayer:

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا

O Lord, do not let hearts become perverse after Thou hast guided us.

May Allah always keep our hearts straight, and may no distortion find its way into the faith which we have acquired. Once the Promised Messiah[as] felt that the purpose of Jalsa had not been fulfilled and people had not brought about a pure change in themselves as he had desired. He, therefore, decided to cancel the Jalsa Salana that year. This shows the Promised Messiah's[as] point of view and the kind of gathering he desired.

Almighty Allah keeps manifesting His signs to strengthen the faith of Ahmadies. Jalsa Salana is one of these signs. Lovers of Ahmadiyyat used to gather in Qadian, then in Rabwah and then, due to legal restrictions, they started gathering in London from all corners of the world. Finally, through the medium of MTA, the whole world started participating in this Jalsa and the atmosphere of Jalsa was created in every city, every neighborhood and every home.

Today we are holding this Jalsa in France where people are celebrating Christmas and New Year holidays, and the majority of the population, far from embracing Allah, is intoxicated with drinks. The Jama'at of the Promised Messiah[as] on the other hand, is holding its Jalsa Salana in the most fashionable of the European countries and in this city (of Paris) to feel the joy of worshipping Allah and to obey His commandments. This Jalsa has nothing to do with the frivolous merriment of our surroundings; all we desire is to glorify Allah our Lord, to abide by His will, to love his creatures and to spread to every corner of the world the message which the Promised Messiah[as] was sent to convey. It is to establish a similar atmosphere that devoted members of the Jama'at of the Promised Messiah[as] of this age have gathered in Qadian from far-flung areas of India and indeed from the whole world.

Listen, therefore, you who possess the warmth of faith and who have undertaken these journeys for a righteous cause! Submit yourselves to Allah more than ever before and put all your efforts into prayer; lend greater beauty to your worship and make the environment of Qadian fragrant with the praise of Allah and fill the atmosphere with its sweetness.

May Allah accept the prayers of the Promised Messiah[as] in favor of all the participants of Jalsa. Ameen.

Ch. Hameedullah
Wakil A'la
Tahrik Jadid Anjuman Ahmadiyya Pakistan, Rabwah

THE CLOSING ADDRESS OF JALSA SALANA FRANCE AND QADIAN 2004 BY HADHRAT KHALIFATUL MASIH V[aba]

After recitation of *Tashahud, Ta'awwuz* and *Surah Al-Fatiha* Hazoor[aba] recited the verse:

لَا تُفْسِدُوْا فِى الْاَرْضِ

Do not create disorder in the earth.

Hazoor[aba] said:

Almighty Allah sent countless messengers to the world and they all had one big purpose: to reform their people and to teach them how to live together in peace and harmony. All Prophets continued to train their people according to their respective circumstances and this process finally culminated in the advent of the Benefactor of the Mankind, the Seal of the Prophets, the Chosen One, Hadhrat Muhammad[saw]. If every believer were to act upon his teachings and were to spread its examples, the world would be filled with the sweet fragrance of love and kindness. There are numerous places in the Holy Qur'an where Almighty Allah teaches us to love one another, to show kindness to each other and to live together in harmony.

If there are any problems or disturbances in the world today, the teachings of the Holy Prophet[saw] present the only solution. For this you will have to show practical examples. You will have to supplicate before Allah with fear and hope. No one can act upon these teachings without Allah's grace. Your deeds cannot conform to the commandments laid down by Allah unless your heart is filled with his fear, His awe and His love. When you find others creating trouble or disorder, try to educate them to submit before Allah and pray that they may come out of their grievous state. It is the duty of each and every Ahmadi to spread this beautiful teaching of coexistence to every town and every street, and to show examples of it not just verbally but with their conduct, so that everyone should admit that there cannot be a true manifestation of this teaching than that shown by Ahmadies.

Today there is no one in Islam with faith more perfect than that of an Ahmadi. He strongly believes that Allah listens to prayers of His caring servants. Every Ahmadi should do whatever he can to stop all trouble and mischief starting from the household up to the international level.

Hazoor[aba] presented some Ahadith of the Holy Prophet[saw]:

1. There are six rights of a believer upon his fellow believer:

   i. When you meet him you should say, *Assalamu alaikum wa rahmatullahi wa bara katu hoo.*
   ii. When he sneezes and says *Alhamdulillah* (All praise belongs to Allah), you should reply *Yarham kumullah* (May Allah have mercy on you).
   iii. When he is sick, you should inquire after his health.
   iv. When he invited you to a feast, you should accept his invitation.

v. When he dies, you should attend his funeral Prayer.
vi. You should desire for him what you desire for yourself.

2. Allah shall have no mercy upon him who has no mercy upon others.
3. He who makes peace between people cannot be a liar.
4. Allah puts right the affairs of one who makes peace between people.
5. Help your brother whether he is the aggressor or the victim of the aggression.
6. He who makes peace between two people is rewarded by Allah as He rewards a martyr.

Hazoor[aba] also presented some sayings of the promised Messiah[as]:

"The Promised Messiah[as] has taught his followers what the reality of Jihad is. The importance of creating peace and harmony, sympathizing with mankind regardless of their race or religion, and adopting a benevolent attitude towards other.

Hazoor[aba] said:

Even today Allah continues to show signs of the truth of the Promised Messiah[as] in different ways and in different countries. But only those who possess vision can really see them. Otherwise, what is the meaning and significance of these calamities taking place everywhere?

Towards the end Hazoor[aba] said:

In the concluding prayer, please remember your brothers who are being oppressed while they have themselves been victims of aggression. Also pray for the end of the law which allows anyone to oppress Ahmadies as and when he pleases. Remember also the families of Ahmadi martyrs in your prayers. Also remember the Ahmadies in Pakistan, India and Bangladesh. May Allah protect all the participants of Jalsa and may they be able to adopt what they have learned during these days and make it a part of their lives. Pray also for the end to tyranny and oppression all over the world. Particularly for the Muslims in Iraq who are being subjected to great aggression. May Allah have mercy on them and save them from this tyranny.

There has been an earthquake in Indonesia, Sri Lanka and other countries which has resulted in great destruction. Pray for these people that Allah may save them from further loss. It is strange indeed that there was an earthquake in Iran during Jalsa Salana Qadian last year and this year too there has been an earthquake. Surely this is not simply by chance.

Hazoor[aba] said:

We shall help these people through 'Humanity First'. The major Jama'ats of the world should also make schemes to help them.

At the end Hazoor[aba] led the congregation in silent prayer.

Ch. Hameedullah
Wakil A'la
Tahrik Jadid Anjuman Ahmadiyya Pakistan, Rabwah

My Reminiscences of the Promised Messiah[as]

The text of the speech delivered by Hadhrat Sayyida Maryam Siddiqa, Sadar, Lajna Imaillah (Central), Rabwah on the auspicious occasion of the Annual Ahmadiyya Convention held in December 1982 at Rabwah, Pakistan

The speech was delivered in the ladies' section of the Annual Convention. Editor

The subject of my talk today is "My Reminiscences of the Promised Messiah[as]". Obviously a speech on this subject would befit the companions of the Promised Messiah[as], who had the privilege of seeing and hearing him talk and of mixing with him freely. I do not, however, claim to be in this position. But whatever I will relate to you today I have gleaned it from his own writings or I have heard and learned it from his illustrious companions who had themselves seen his blessed face and heard his chastening talk.

May God Almighty bless his companions a thousandfold. Through them we have received a priceless heritage of his precepts and practices, a study of which would reveal to us the character and high morals of the Promised Messiah[as] and enable us to chasten our own souls by following him.

Of these companions, two personalities deserve the gratitude of our Jama'at the most, e.g., Hadhrat Qamrul Anbiyya Mirza Bashir Ahmad[ra] and Hadhrat Nawab Mubarka Begum Sahiba[ra]. They have described each aspect of the Promised Messiah's[as] character with a profound insight into the subject. They have dwelt upon the ways of his moving in and out, the way he worshipped God, the way he unshakably relied on God, his high morals, his affectionate treatment of God's creatures, his jealousy for Islam and his love for the Holy Prophet Muhammad[saw]. In short, they have left for us comprehensive material touching upon every aspect of his life.

As I have already hinted his companions constitute the main source of his life story. Those who have come after them must draw upon them to do justice to this subject. They have done very profitable work. May God Almighty recompense them with His choicest reward.

While selecting data for my 'Reminiscences' I have preferred where possible to relate the various incidents in the words of the Promised Messiah[as] himself. Most of the references quoted in this speech have been taken from his own writings. Before proceeding with my speech let me first invoke God Almighty to shower His blessings upon Muhammad[saw], upon his progeny and upon his spiritual son, the Promised Messiah[as].

In my opinion, when presenting the character of a certain person it is profitable first to know what objectives animated him. The ends for which he dedicates himself and for the attainment of which he strives unremittingly will reveal the true nature of his personality and help us very much to understand his character. When we look on the life of the Promised Messiah[as] from this angle we find him always endeavoring to reclaim humanity. His object in life was to bring mankind back to God. Describing his vocation, the Promised Messiah[as] says:

"God Almighty has commissioned me to show to His creatures the path which leads to firm faith in the Living God."

(Malfoozat, Vol. I. p. 328)

Again he[as] says:

"Our work and our object is far away from it, and that is this that you should work a change in yourselves and should become quite new persons;"

(Malfoozat, Vol. II, p.).

Further he[as] says:

"God Almighty, in every period of time, has shown proofs of the life of Islam. So in this time also, with His Grace He has established this Movement so that it may be a witness to the vitality of Islam. So that men should increase in their knowledge of God and acquire firm faith in His existence, such a faith as may remove all sins and dirt and establish virtue and purity."

(Malfoozat Vol. 9, p 155)

Keeping in view the objectives underlined in the above quotations and which were ever before the Promised Messiah[as], four aspects of his character should be particularly studied, e.g.,

1. His love for God and his reliance upon Him.
2. His love for the Holy Prophet Muhammad[saw].
3. His passion for the dominance of Islam and his strivings for it.
4. His fervor for the reformation of mankind.

First of all I will take up the aspect of his love for God Almighty and his trust in Him. The quotations, which I have cited in this regard, will show how intensely he loved God and how warmly God reciprocated his love and showed mighty miracles at his hand. In fact the Promised Messiah[as] had completely lost himself in God and by virtue of it his own self had become a positive proof of the existence of God. This is why he calls mankind to him and assures them that in him they will find many proofs of the Divine Being. He repeatedly asserts this point in his writings.

He[as] says:

"I have no other object before me other than this that I may lead mankind towards that God whom I have myself seen. I do not want to exhibit him on some hearsay evidence like some story teller. I want to represent my own self for it so that mankind may have faith in the existence of Almighty Allah."

(Malfoozat, Vol. I., p 330).

Again he[as] says:

"In brief I may explain that the object of my calling mankind to myself is only this, that I may point out to them God Almighty whom I have received and seen, so that I may show them the straight path following which a man very soon becomes godly.

(Malfoozat, Vol. I, p 321)

I will now relate to you an incident, which portrays the intensity of the love, and trust in God, which the Promised Messiah[as] had in his heart. Hadhrat Maulvi Abdul Karim[ra], one of his exalted companions, relates this incident, which took place some time in 1888. He writes that one day the Superintendent of Police came to Qadian and wanted to make a search of the Promised Messiah's[as] house. No prior information had been received of his coming. When his father in law, Hadhrat Mir Sahib[ra] heard of it he was very much consternated and feared that the Promised Messiah[as] may not be arrested. So he came running to him and apprised him of it. The Promised Messiah[as] was at that time writing his book, *'Nurul Qur'an'*. He raised his head and said smilingly,

"Mir Sahib! People usually wear silver or gold bangles to celebrate their worldly achievements. I will take it that I have worn iron bangles in the way of God. He paused a little and then firmly declared, 'But it will not

happen. God Almighty has his own policies to run His government and He does not like His vicegerents to be put to shame.

(Al Hakam, Vol. II, P. 24).

This incident shows how completely the Promised Messiah[as] was resigned to the will of God and how readily he was willing to suffer whatever affliction befell him in His way. It also indicates his full confidence and trust in God that He will never let him be humiliated.

His love for God had seized his body and soul. It was not prompted by any ulterior motive. It could not be impaired even if God did not reciprocate it nor by trials and tribulations. It had become an inseparable part of him. Describing the nature of his love for God he says:

"In times of trials I am always apprehensive about such of my community members who are weak in faith. As for me, even if I am rejected by God and denied my desires I will not desist from serving His cause and loving Him for I have already seen Him"

(Malfoozat, Vol. I, p 457)

Where there is true love, there is fear also. The lover is ever fearful that by some error he may not alienate his beloved from him. So was the case with the Promised Messiah[as]. Though God loved him and had assured him of it by showing thousands of signs in his support, yet he was always full of awe. He says:

"During the night when it is calm and quiet and I remember God, my heart quakes with fear of Him, for He is Independent."

(Al-Badr, Vol. 10, p 46)

The love of God had complete hold of his mind. If we cast a glance on the literature, which he has produced, we would be struck with this fact that whatever he wrote and in whatever language he expressed his thoughts; the theme of God always preponderates. His prose and poetry in Arabic, Persian and Urdu bear a clear testimony to it. The same was his condition in his early youth when he had not yet put forth any claim. In solitude he would remain engrossed in thoughts of God. In those days he would either be in a mosque or in his room far away from the hustle and bustle in the rest of his house. There he would pass most of his time in the remembrance of God. His father was very anxious about his future and wanted him to acquire some gainful employment. He would insist upon it again and again. At last the Promised Messiah[as] sent him an intimation that he had already joined the service of God and that he was quite happy with it. This satisfied his father and he observed that if this were the case then God Almighty would not let him go to waste.

(Seeratul Mahdi, Vol. I)

At one stage of his life when the death of his father was imminent, the Promised Messiah[as] also, out of humanity felt some anxiety about his future and was perturbed by the idea that who would provide for his needs when his father was gone. When this idea crossed his mind instantly God Almighty sent down upon him a revelation assuring him of His full patronage. This shows how dear God Almighty held him and how high He estimated his worth. The revelation announced,

"Is Allah not sufficient for His servant."

And so God Almighty took full charge of him. Just consider what a change God Almighty worked in his condition. In earlier days the Promised Messiah[as] was at the mercy of his relations. They would give him the remnants of their table to eat. God Almighty has made his Movement to prosper in such dimensions that now hundreds of thousands of people eat at his table. This so, when they come to participate in the proceedings of their Annual convention, and apart from it scores of people benefit from his *Langar* daily. So God Almighty has manifested His love for him by showering

upon him and his community blessings and favors in great abundance. However, the Promised Messiah[as] wanted most of all His nearness. He has expressed this idea in a Persian couplet in which he says,

> ***In the two worlds it is Thou Who art my Beloved***
> ***And what I desire from Thou is only my union with Thee***

To show His love for him, God Almighty used many terms of endearments in the revelations, which he sent down upon him. In one of the revelations He called him as dear to Him as His Unity, also dear like His son. Those who are inimical to him interpret it as something derogatory to the concept of His Unity. But this is wrong. I reproduce here its meanings as explained by Hadhrat Qamrul Anbiyya, Mirza Bashir Ahmad[ra]. He says:

> "Because you are the standard bearer of My Unity and are striving to restore to it its proper status of which it is deprived nowadays, so, O Masih-e-Muhammadi you are dear to me as is to Me My Unity and Uniqueness. And as Christians have made their Messiah a Son of God, My jealousy required that I should love you as one loves his children. It is to make manifest to the world that a pupil of the Holy Prophet Muhammad[saw] can attain to such a high station in the sight of God. And as you are perpetually serving the faith of my beloved Muhammad[saw] and are lost in his love, so I, to reward you for your love for my beloved, grant you my everlasting love and company".

(Seerat Tayyaba, pp. 17-18)

It is in the nature of man that he takes pride in the love, which his beloved bears for him and counts upon it in his time of need. The following incident will show how the Promised Messiah[as] relied upon God Almighty's love for him. In 1904 or 1905 when the suit filed against him by Maulvi Karam Din was proceeding in the court of a Hindu Magistrate, who was inimical to him, somebody brought the news that the Magistrate was planning to put him behind bars. He was at that time lying on his bed. Hearing the news, he at once got up and sitting down on the bed emphatically declared, 'Let him dare to challenge a lion of God and bear its consequences.' He has expressed the same sentiment in one of his verses. He says:

> *It is not wise to challenge a man of God*
> *O feeble fox do not grapple with a lion.*

I will relate another incident, which portrays to what length he relied upon God's succor and how completely he was sure of it. On a certain day his companions were discussing the theme of trust in God. Taking part in it, the Promised Messiah[as] said, "In this context my experience is very peculiar. As when the atmosphere becomes extremely hot and oppressive it is expected that the rain will come, similarly when I find my box empty I am certain that God's providence will fill it and invariably it happens so."

(Malfoozat Vol. 1, p 225)

It is apparent from what has gone before that according to the Promised Messiah[as] a man's love for his Creator must encompass all his body and soul and he must conform all his desires to His Will. This idea is conspicuously contained in the definition of a Muslim as set forth by him. He says:

> "A Muslim is he, who bends the whole of his self towards earning the pleasure of God and entrusts himself solely to Him. His sole object, both in regard to his beliefs and his practice, becomes the earning of God's pleasure."

(Malfoozat Vol. III, p 182)

Let us now take up the second feature of his character, i.e., his profound love for the Holy Prophet Muhammad[saw]. His stand on this point is clear from his prose as well as his verses. In one of his Persian verse he says:

"Next to God, my heart is intoxicated with the love of Muhammad[saw]. If this be deemed as Kufr (disbelief), by God I am the most inveterate Kafir (disbeliever)."

He was very jealous in keeping the honor and dignity of the Holy Prophet Muhammad[saw] and was always ready to sacrifice his life and the life of his children in its defense. At his advent, Christian priests had started a persistent campaign of vilifying Islam and maligning the Holy Prophet[saw]. To throw dirty invectives upon him and upon his holy spouses was a matter of daily routine with them. The Promised Messiah[as] was tortured by it and did not stop until he had sealed their mouths with his courageous and successful rebuttal. The following passages from his writings show how strongly he felt about this affair. He says:

> "I affirm it on oath that whenever I come across a book (criticizing Islam) even the whole world and whatever there is in it cannot hold me back from refuting it. I ask what sort of a Muslim is he who is not moved to action in the face of such provocation. If somebody's father is abused he is ready to kill or be killed in taking revenge. But if invectives are heaped upon the Holy Prophet[saw], they do not move even their little finger. What sort of faith is this? How will such Muslims face God Almighty after their death?
>
> *(Malfoozat, Vol. I, p. 217)*

On another occasion, he said:

> "I tell you the truth and God is my witness, that I do not care at all whether I am insulted or honored or humiliated. What pains me most and tortures my heart is the fact that the chaste, the perfect and the ideal man, i.e., the Holy Prophet Muhammad[saw] is maligned and deprecated.
>
> *(Malfoozat, Vol. II, p 260)*

It is inconceivable that an Ahmadi might not be conversant with the incident, which took place in connection with Pundit Lekh Ram. He was an unrelenting enemy of Islam, always abusing it and also the Holy Prophet[saw]. On a certain day the Promised Messiah[as] was waiting for his train to arrive at Amritsar Railway station. By chance Pundit Lekh Ram also came there and learning of his presence approached him and offered his salutations to him. The Promised Messiah[as] was at that time making his ablution and did not return his felicitations. He (Pundit) again saluted him and he again kept quiet. Getting dismayed Lekh Ram went back. Somebody, thinking that perhaps the Promised Messiah[as] had not heard the Pundit told him of the incident. He grew very angry and said, "He abuses my Master[saw] and salutes me."

(Seeratul Mahdi).

I will relate another incident to the same purport. The Aryas held a meeting in Lahore and assuring that nothing derogatory to any faith will be said invited representatives of other religions to partake in it. The Promised Messiah[as] deputed Hadhrat Maulvi Nur-ud-Din[ra] and some other Ahmadies to participate and gave them an article on Islam to be read there. But throwing all assurances to winds, the Arya speaker spattered so much filth upon the Holy Prophet[saw] which beggars description. When the Promised Messiah[as] was apprised of it, he got very angry and reprimanded the delegation for sitting in a meeting in which the Holy Prophet[saw] was abused. He recited the following verse of the Holy Qur'an as an authority on the point.

> When you hear the Signs of Allah being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them. (4:141).

Anyone who goes through his writings with an unbiased mind will notice that he did not claim any distinction for himself and was wholly devoted to the cause of the Holy Prophet[saw]. He deemed it a

matter of greatest honor for him to be his humble servant. Whatever spiritual status he got, he got it according to his own admission, out of his love for the Holy Prophet[saw] and through his grace. He says:

> *"By your face, my dearest Ahmad,*
> *I have borne all this burden only for thine sake,*
> *Every fiber of my body is full of thy love,*
> *It is your love alone that I have nurtured in my bosom."*

Another incident related by Hadhrat Mirza Bashir Ahmad[ra] brings out the same point. Once he asked Hadhrat Mirza Sultan Ahmad, the eldest son of the Promised Messiah[as] (who had not joined Ahmadiyyat at that time) about the habits and character of the Promised Messiah[as] as he observed in earlier days. He replied that one thing which had struck him especially was his intense love for the Holy Prophet[saw], so much so that he would not tolerate the least remarks against him. If somebody would say something deprecating about him, his face would redden and his eyes change color and he would at once leave such a meeting.

(Seeratul Mahdi, part I)

Below is another passage from his book, *A'ina Kamalat-e-Islam* (Mirror of the excellences of Islam), depicting his sentiments of love and regard for the Holy Prophet[saw] . He says:

> "Christian missionaries have forged countless accusations against our Prophet[saw] who was the best of mankind and led a host of people astray from the right path. Nothing else pains me so much as the mockery, the calumnies and false imputations, which they heap upon him. They have virtually crushed my heart. By God, if all my children and children's children, also all my friends and helpers be slaughtered before my eyes, my limbs be cut off and my eyes gouged and I may be dispossessed of all I have and denied all pleasures and comforts, I will not suffer so much as I do by slandering of our Holy Prophet[saw].

All his prose and poetry, Urdu, Persian and Arabic is bubbling over with the sentiments of love and devotion for the Holy Prophet[saw]. For him, as he affirms in one of his Persian verse, the proof of the Holy Prophet's[saw] truth lay in becoming his lover.

The following excerpt from his writings is enough to show how love of the Holy Prophet[saw] was bursting in his heart. Eulogizing his beloved matchlessly, he has poured out his whole soul in his praise.

> "That sublime light which was bestowed upon man, i.e., the ideal man was not in the angels, nor in the stars, nor in the moon, nor in the sun, nor in any ruby, nor in any emerald, nor in any diamond, nor in pearls. In its perfect form it was not in anything in the heavens or on the earth. It was only in man, i.e., the Perfect man, our Chief and Master, Chief of the prophets and Chief of whatever is living, i.e., Muhammad, the Elect[saw].
>
> *(A'ina Kamalat-e-Islam)*

Our opponents accuse us God forbid of exalting the Promised Messiah[as] over the Holy Prophet[saw]. This is, however, quite wrong. The Promised Messiah[as] negates himself totally in comparison with his Master. In a verse he says:

> *"I am devoted to him,*
> *he is Light sublime,*
> *He is --- I am not ---*
> *this is my verdict."*

"The Promised Messiah[as] passionately loved the Holy Prophet's[saw] children and companions as well. His daughter, Hadhrat Nawab Mubaraka Begum[ra] has related that once during the month of *Muharram* when he was lying on a bed in his garden he called her and her younger brother Mubarak Ahmad and said, "come, let me relate to you the story of *Muharram*." Then he told them the story of Hadhrat

Hussain's[ra] martyrdom in a very pathetic and sorrowful way. He was relating the incident and tears were rolling down his eyes. In the end he observed in great anguish,

> "Nasty Yazid perpetrated this cruelty on our exalted Prophet's grandson. But God Almigthy also seized him very soon with His abiding punishment."

Let me now touch upon the third aspect of his character – his passion for the dominance of Islam and for its rapid progress. His object, as it was revealed to him consisted in reviving Islam and re-establishing its *Shariah*. He spent his whole life in praying and striving for these objects. He secured the dominance of Islam on the doctrinal plane by proving that its teachings were best suited for the salvation of mankind and by denouncing whatever there was false in other religions. By announcing that instead of having been lifted to heavens, Jesus Christ[as] had died on this earth and was lying buried in Sirinagar, Kashmir, he gave a deathblow to dogmatic Christianity and paved the way for its adherents to turn to Islam. He treated other religions also similarly.

The following incident will show how eager he was for the spread of Islam and how deeply he desired other nations to join its fold. His devoted companion, Hadhrat Mufti Muhammad Sadiq Sahib[ra] related that once he was sitting with him in a room while he was writing some book. Somebody knocked at the door loudly and he wanted me to find out who it was and what was the message. After enquiry he came back and told him that his companion, Hadhrat Muhammad Ahsan Amrohi[ra] had vanquished an opponent Maulvi in a debate held in a certain town. Mufti Sahib[ra] related that on this intimation, the Promised Messiah[as] said, "The knocking was so loud that I thought the message would be that the whole Europe had embraced Islam."

(Seeratul Mahdi, item No. 132)

He has expressed the same sentiments about the Islamization of Europe in a verse.

He[as] says:

> *"The Heaven is actively communicating the Truth,*
> *Angels all descending on pious people,*
> *The freedom lovers of Europe are turning to Islam,*
> *The pulse of the dead is again beating live."*

He had an intense desire for disseminating Islam throughout the world. The following excerpt will illustrate this aspect of his character. He says:

> "Had it been possible for me I would have gone like beggars to every household and conveyed the message of Islam to its inmates to save them from disbelief and error which is nowadays rife in the whole world."

(Malfoozat, Vol. III, p 291)

The following passage shows how keenly he wanted to save the honor of Islam. He was ready to suffer bitterly for averting such a contingency. He says:

> "It is easy for me to see the destruction of my property and also the cutting of my children to pieces than to witness and tolerate the disgrace and disparagement of Islam."

(Malfoozat, Vol. I, p 57)

It pained him extremely to see Christian missionaries preaching wrong beliefs and simple Muslims falling into their trap. Giving vent to his grief and aspiration about it, he says:

> "I would like it very much that somehow some decision may be arrived at between us and Christians. My heart bleeds to see the spectacle of the dead being worshipped. It is enough to give me excruciating pain that a humble man and a handful of dust has been deified and taken as the Lord of the universe. I would have died

of this grief, had not God Almighty consoled and assured me that Unity will triumph in the end. I am sure that the days are near when the sun of truth will rise in the West and Europe will know of the True God. The time is near when the true concept of the unity of God will prevail in the whole world. No artificial atonement will then suffice, nor any artificial god."

(Ishtahar, Jan. 14, 1896)

He had firm faith in the power of God and the efficacy of Islam is showing miracles even now which were displayed at the hands of the bygone Prophets. The Aryas objected that in the context of Hadhrat Ibrahim[as], Islam has claimed something quite unacceptable and against the law of nature, that is, when his enemies cast him into fire, God turned it cold.

Replying to it, his distinguished companion, Hadhrat Maulana Nur-ud-Din[ra], wrote that here fire stood for the fire of enmity and mischief and literal fire. When the Promised Messiah[as] was apprised of this answer he rejected it outright and asserted that it was the real fire. He said that the Maulvi Sahib had no need to offer such explanations, for none can comprehend the laws of God. He then emphasized that God, by His special decree had turned the fire cold for His servant Ibrahim, and there was nothing inconceivable in it. Referring to himself in this connection he said that he was at the present time similarly a servant of God. Let his enemies cast him into fire. They shall see that it will turn cold by the grace of God.

(Seeratul Mahdi, Item No. 177)

I will relate another incident to he same purport. It shows that according to him God Almighty even now would display miracles at the hands of his servants. Once the Promised Messiah[as] was in the court of Mr. Chandu Lal, a Hindu Magistrate, in connection with a certain suit. The Magistrate was conducting the proceedings in an open space as there was a rush of spectators. It is not known what thoughts impelled him to ask him whether he claimed to show miracles. The Promised Messiah[as] replied, "Yes. God Almighty shows miracles at my hands."

By asking this question the Magistrate wanted to disconcert him. The Promised Messiah[as] paused for a while and then said, "Whatever sign you want I can show that just now."

The Magistrate was completely confounded and could not muster courage to proceed with the matter."

(Ashabi Ahmad, Vol. IV)

The fourth aspect of the Promised Messiah's[as] character is his sympathy for mankind and his passion for their reformation. Let us now take it up. Islam requires from its votaries to fulfill the rights of their fellow beings and of God Almighty upon them. In fact these are the two main pillars of its teachings. In the domain of fulfilling the rights of his fellow beings, the Promised Messiah[as] followed in the footsteps of his Master, the Holy Prophet Muhammad[saw]. In doing good to others he did not discriminate on the basis of religion, friendship or enmity. He says:

"Bestowing favors on others is a good habit. Thus enemies also become friends. A certain person in Sialkot was hostile to everybody, even to his real brothers. On a few occasions I treated him kindly and reciprocating this gesture he would never misbehave with me. Rather, whenever he would meet me, he would be very polite."

(Malfoozat, Vol. 9, pp 2,3)

He kept a store of medicines also. Sick people from villages, both men and women would come to him seeking medical aid and he would spend hours treating them and providing them with medicines. Even when he would himself be sick and in bad shape he would not refuse them. Once he had a severe headache and sour throat, he felt as if a sharp knife had cut his throat. However, when the sick ones came he did not keep back and served them for

hours.

He would never refuse anyone in need. Once after offering his prayers in the mosque, when he was retiring to his home, somebody asked him for help. As there was a great rush of people in the mosque he could not hear him clearly and went inside. But immediately he came out and enquired about the man concerned. He had left. Some young men were deputed to trace him but failed to do so. In the evening prayers, however, he again came and approached the Promised Messiah[as] for help, which was given to him. After some days at a gathering of his companions he observed:

> "On that day when the man in need could not be traced I felt very much perturbed. I feared perhaps I had done something wrong. I thank God that he came again in the evening otherwise I do not know how long I would have suffered. I had prayed that God might bring him back."
>
> *(From a letter by Maulvi Abdul Karim[ra], dated December 6, 1900).*

He was very keen in serving humanity and liked his companions also to do so. If anyone would be failing in it, he would try to teach him by his own example. The following incident will illustrate this point well. He says:

> "Once I was going for a walk with a friend Abdul Karim by name. He was a little ahead of me. On the way an old woman of 70 or 75 years met him and asked him to read out a letter for her. Abdul Karim was a land steward and taking it below his dignity he declined and scolding her drove her away. I felt as if somebody had struck a blow at my heart. When I got near her she gave that letter to me. I took it, read it out to her, and did not proceed further until she had fully understood the contents. The land steward was put to great shame for he had to wait for me and he could not hope for any reward."
>
> *(Malfoozat Vol. I, p 462)*

As for his hospitality, he would himself come out to welcome and entertain his guests though he would be indisposed. He would try his utmost to provide all possible comforts to them and make them happy. This is how once he expressed himself on this subject.

> "I am always reminding the workers concerned to look after the comforts of guests very carefully and avoid as far as possible causing any disappointment to them. The heart of a guest is delicate and should never be broken. To have an eye on the workers, previously I used to take my meals also with the guests but it is not now possible as my malady has aggravated and under medical advice I have to eat separately. But I will like the guests to tell me if there is any trouble so that I may get that removed."
>
> *(Malfoozat, Vol. V, p 406)*

Regarding his self-control, he says:

> "I have such control over myself and God Almighty has made me so submissive to His will that if a person goes on abusing me for over a year he will not be able to provoke me to retaliation. In the end he will be filled with remorse and admit that he could not shake me."
>
> *(Malfoozat, Vol. I, p 456)*

His heart was full of love for everyone. In his booklet *Arba'een* he says:

> "I have no enmity with anyone in this whole world, may he belong to any faith. I love all human beings as a mother loves her children, rather more than that. I am an enemy of false beliefs alone and to fight them is my vocation."

It was due to his love and regard for his followers that made them love him in return. They became devoted to him and were ever ready to sacrifice whatever was dear to them for his sake. His impact

had chastened them through and through.

In 1915, nearly a decade after the Promised Messiah's[as] demise, Mr. H. A. Walter, Secretary, All India Young men Association visited Qadian. He wanted to write a book on Ahmadiyyat. Here, at first he met with Hadhrat Khalifatul Masih II[ra], after which he was shown the various departments of Sadr Anjaman Ahmadiyya. Then as he wanted to meet with some companion of the Promised Messiah[as], he was taken to the Mubarak mosque and introduced to Munshi Muhammad Aroora Sahib[ra]. Mr. Walter asked him for how long had he known the Promised Messiah[as] and what made him offer allegiance to him, and what trait in his character impressed him the most.

Answering him, Hadhrat Munshi Sahib[ra] said, "I knew Hadhrat Mirza Sahib[as] from the time when he had not put up any claim. I had never seen such a holy and heavenly face. I was convinced of his truth simply by observing that spiritual light which emanated from him and by his charisma. We were never weary of looking on his face."

This said and put out by the remembrance of his master, Hadhrat Munshi Sahib[ra] began to weep and cry like a child separated from his mother. Mr. Walter was very much amazed to see such a faith. He turned white and remained dumbfounded. Mentioning this incident in his book, 'Ahmadiyya Movement' he observes that we might call Mirza Sahib deluded but we cannot take him as an impostor for an impostor cannot affect his followers so deeply.

In the end may I quote a passage from a book "*Da'watul Ameer*". In it, its author, Hadhrat Khalifatul Masih II[ra], addressing Amir Amanullah Khan, the then king of Afghanistan has set forth 12 arguments in proof of the truth of the Promised Messiah[as], one of which is his power to reclaim mankind. He says:

> "From Adam to the advent of the Holy Prophet Muhammad[saw] all Prophets had been raised solely for quickening the spiritually dead. Their power to reclaim mankind has always been taken to be a proof of their truth".

If reclamation of mankind proves the truth of a Prophet then why not to apply it in the case of the Promised Messiah[as]? Is it not a sign of life that out of a handful of his disciples, thousands are engaged in preaching Islam without any thought of their personal gain? They are in Europe, in the USA, and in Africa where God Almighty is showing miracles at their hands. People in huge numbers are embracing Islam and transforming the pattern of their lives.

Let me quote again "*Dawatul Amir*". In it, arguing about the truth of the Promised Messiah[as], Hadhrat Khalifatul Masih II[ra] says:

> "In short, the Promised Messiah[as] not only raised the dead but enabled many of his followers to do so on their own. No one can produce such a change in his associates except great Prophets who are beloved of Allah."

We firmly believe that this chastening power was bestowed upon the Promised Messiah[as] by the efficacy of the Holy Prophet Muhammad[saw]. His work is indeed the work of his Master. A revelation of the Promised Messiah[as] also affirms this truth. It says,

"Every blessing emanates from Muhammad[saw]. So blessed is he who taught (the Holy Prophet[saw]) and blessed is he who learned (the Promised Messiah[as]).

(English rendering
by Nur-ud-Din Muneer)

****

The Promised Messiah[as] Says:

"The Holy Qur'an is a treasure-chest, but few are those who are aware of it."

(Malfoozat Vol. 2, p 344)

A LIST OF THE PROMISED MESSIAH AND MAHDI'S[as] BOOKS

يَفِيْضُ الْمَالَ حَتّٰى لَا يَقْبِلُهٗ اَحَدٌ

He will distribute so much wealth that there will be no one left to accept the wealth.

(Sunan ibni Majah Kitabul Fitn Bab Fitnatul Dajjal wa Kharuj 'Isa ibni Maryam wa Kharuj Yajuj wa Majuj)

Hadhrat Promised Messiah and Mahdi[as] has written about his books:

"The books which I have written have been written with the help of God Almighty. I won't say that these publications are revelations. However, I must say that God Almighty has inspired me to write these books." *(Sirrul Khilafah, p 6)*

NO.	NAME OF THE BOOK	TITLE IN ENGLISH	PUBLISHED	PAGES
1.	Aik 'Isa'ee ki Teen Sawalun ka Jawab	Response to the Three Questions of a Christian	1876	40
2.	Braheen-e-Ahmadiyya, I	Proofs of Ahmadiyyat, I	1880	52
3.	Braheen-e-Ahmadiyya, II	Proofs of Ahmadiyyat, II	1880	80
4.	Braheen-e-Ahmadiyya, III	Proofs of Ahmadiyyat, III	1882	180
5.	Braheen-e-Ahmadiyya, IV	Proofs of Ahmadiyyat, IV	1884	361
6.	Purani Tahrirain	Old Writings (Written: 1879)	1899	44
7.	Surma Chashm Arya	Collyrium for Arya's Eyes	1886	276
8.	Shahna- e-Haq	Battalion of Truth	1887	123
9.	Sabz Ishtihar	Green Poster	1888	24
10.	Fatah-e-Islam	Victory of Islam	1891	48
11.	Tauzih-e-Maram	Explanation of Objectives	1891	52
12.	Izala Auham, I	Removal of Suspicions, I	1891	222
13.	Izala Auham, II	Removal of Suspicions, II	1891	314
14.	Al-Haq Mubahisa Ludhiana	Ludhiana Debate	1891	115
15.	Al-Haq Mubahisa Delhi	Delhi Debate	1891	177
16.	Asmani Faisla	Divine Decision	1892	43
17.	Nishan-e-Asmani	Heavenly Sign	1892	56
18.	A'ina Kamalat-e-Islam*	Mirror of Islam's Excellences	1893	678
19.	Baraka-tud-Du'a'	The Blessings of Prayer	1893	45
20.	Hujjatul Islam	Convincing Proof of Islam	1893	12
21.	Sacha'i ka Izhar	The Expression of Truth	1893	30
22.	Jang-e-Muqaddas	The Sacred Battle	1893	211
23.	Shahadatul Qur'an	Testimony of the Qur'an	1893	104
24.	Tohfa-e-Baghdad*	A Present to Baghdad	1893	33
25.	Karamatus Sadiqeen*	Miracles of the Truthful	1893	123
26.	Hamamatul Bushra*	Dove of Good News	1894	113
27.	Nurul Haq, I*	Light of the Truth, I	1894	186
28.	Nurul Haq, II*	Light of the Truth, II	1894	86
29.	Itmamul Hujja*	The Convincing Proof	1894	41
30.	Sirrul Khilafah*	The Secret of Khilafat	1894	117
31.	Anwarul Islam	The Light of Islam	1894	125
32.	Minanur Rahman*	Bounties of the Gracious *(Written:1895)*	1915	123
33.	Zia-ul-Haq	The Light of the Truth	1895	75
34.	Nurul Qur'an I	The Light of the Qur'an, I	1895	42
35.	Nurul Qur'an II	The Light of the Qur'an, II	1895	83
36.	Mi'yarul Madhahib	The Standard of Religions	1895	34
37.	Arya Dharm	The Arya Religion	1895	108
38.	Sat Bachan	The True Word	1895	176
39.	Islami 'Usul ki Philosophy	The Philosophy of the Teachings of Islam	1897	138
40.	Anjam-e-Atham*	The End of Atham	1896	347
41.	Siraj-e-Munir	The Bright Lamp	1897	102

NO.	NAME OF THE BOOK	TITLE IN ENGLISH	PUBLISHED	PAGES
42.	Al-Istifta'	The Query	1897	32
43.	Hujjatullah*	Convincing Proof from God	1897	111
44.	Tuhfa-e-Qaisariyya	A Present to the Queen	1897	32
45.	Jalsa-e-Ahbab	Gathering of the Friends	1897	32
46.	Mahmud ki Amin	Mahmud's Amin	1897	8
47.	Sirajuddin 'Isa'ee ki Char Sawalon ka Jawab	An Answer to the Four Questions of Sirajuddin, a Christian	1897	48
48.	Kitabul Bariyya	The Book of Acquittal	1898	366
49.	Al-Balagh*	The Conveyance of Message *(Written: 1897)*	1922	100
50.	Zaruratul Imam	The Need for Imam	1897	48
51.	Najmul Huda*	The Star of Guidance	1898	149
52.	Raz-e-Haqiqat	The Secret of the Truth	1898	25
53.	Kashful Ghita	The Opening of a Curtain	1898	48
54.	Ayyam-e-Sulah	Days of Reconciliation	1899	200
55.	Haqiqatul Mahdi	The True Nature of Mahdi	1899	46
56.	Masih Hindustan Main	Jesus in India (Written: 1896)	1908	107
57.	Sitara-e-Qaisariah	The Star of the Queen	1899	18
58.	Taryaqul Qulub	Elixir for the Hearts	1899	400
59.	Tohfa-e-Ghaznavia	A Present for the Ghaznavi *(Written: 1900)*	1902	62
60.	Ruidad-e-Jalsa Du'a'	Minutes of the Meeting for Prayer	1900	40
61.	Khutba-e-Ilhamiyya*	The Revealed Sermon *(Revealed: 1900)*	1902	334
62.	Lujjatun Nur*	The Sea of Light *(Written: 1900)*	1910	140
63.	Government Angraizi aur Jihad	The British Government and Jihad	1900	34
64.	Tohfa-e-Golarhviyya	A Present for the Golarhvi	1902	254
65.	Arba'in	Forty (Brochures), 4 Volumes	1900	142
66.	I'jazul Masih*	Miracle of the Messiah	1901	203
67.	Aik Ghalti ka Izala	A Misunderstanding Removed	1901	12
68.	Da'fi-ul-Bala'	The Remover of the Calamity	1902	28
69.	Al-Huda*	The Guidance	1902	32
70.	Nazulul Masih	The Advent of Masih *(Written: 1902)*	1909	242
71.	Kashti- e-Nooh	The Ark of Noah	1902	88
72.	Tuhfatan Nadwah	A Present to the Nadwah	1902	16
73.	I'jaz-e-Ahmadi	The Miracle of Ahmadi	1902	101
74.	Review Bar Mubahisa Batalvi wa Chakralvi	Review of the Batalvi and Chakralvi Debates	1902	8
75.	Mawahibur Rahman*	Gifts of God	1903	144
76.	Nasim-e-Da'wat	The Breeze of Invitation	1906	104
77.	Sanatan Dharm	The True Teachings	1903	16
78.	Tadhkiratush Shahadatain	A Narration of Two Martyrdoms	1903	128
79.	Siratul Abdal*	The Characteristics of Godly People	1903	21
80.	Lecture Lahore	The Lahore Lecture	1904	54
81.	Lecture Sialkot	The Sialkot Lecture	1904	46
82.	Lecture Ludhiana	The Ludhiana Lecture	1905	50
83.	Ahmadi aur Ghair Ahmadi Main Farq	The Difference between an Ahmadi and a Non-Ahmadi	1905	16
84.	Al-Wasiyyat	The Will	1905	34
85.	Chashma-e-Masihi	A Healing Fountain	1906	60
86.	Tajalliyyati Ilahiyya	The Divine Manifestations *(Written 1906)*	1922	24
87.	Qadian Ki Arya aur Ham	Aryas of Qadian and We	1907	44
88.	Braheen-e-Ahmadiyya (Vol. 5)	Proofs of Ahmadiyyat (Vol. 5)	1905	428
89.	Haqiqatul Wahi*	The Nature of Revelation	1906	720
90.	Chashma-e-Ma'rifat	The Fountain of God Realization	1908	436
91.	Paigham-e-Sulah	The Message of Reconciliation	1908	64

* *The Book is either entirely or partly in Arabic.*

Zikr-e-Habib

Sahibzada Dr. Mirza Maghfoor Ahmad

It is indeed a privilege and honor that I am asked to speak on *Zikre Habib,* in other words to reminisce about the biography of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad[as]. The constraint of time would only allow me to present a glimpse into the life of the man who was appointed and commissioned by Allah Ta'ala as a Prophet and reformer of this time. One of the tasks he was faced with was to revive and establish the truth of prayers and supplication. Muslims had lost faith in prayer and some of them outright attempted to distort and question the Islamic concept of supplication. The Promised Messiah[as] on one hand presented logical, convincing evidence in the support of the acceptance of prayer, and on the other hand he presented his own experience and the power of his prayer for the world to witness. Not one, not two, but thousands upon thousands of incidents of the power of prayer can be seen in the life of the Promised Messiah[as]. Such incidents, which would make a fair-minded person, believe in the existence of an All-Hearing and *Al-Mujeeb* God. Once discussing the importance of prayers, the Promised Messiah[as] stated, "I say truly that if crying before God Almighty is in the utmost humility, it moves His Grace and mercy and draws them. I can say it out of my own experience that I have felt and seen the grace and mercy of God, which comes in the shape of acceptance of prayer pulling toward them. If the dark minded philosophers of this age cannot feel it or see it, this verity cannot disappear from the world especially as I am ready at all times to demonstrate the acceptance of prayer"

[Malfoozat vol. 1]

Hadhrat Pir Sirajul Haq[ra] narrates one instance of the effects of the Promised Messiah's prayers. He had a friend, Sheikh Yusaf Ali[ra], who accepted Ahmadiyyat and afterwards experienced difficulty at his job. There were some who tried to create obstacles in his promotion. He would write daily letters to the Promised Messiah[as] for his prayers to help ease his hardship. Pir Sahib[ra] says, "Sheikh Yusaf Ali[ra] would also write letters to me and to Hadhrat Maulvi Abdul Karim[ra] to remind the Promised Messiah[as] for prayers. Hadhrat Masih Mau'ood[as] would answer, 'I am supplicating for him. Tell him not to give up and continue to remind me.' I passed this message to Yusaf Ali[ra]. Four months passed and Yusaf Ali[ra] continued to send daily letters with request for prayers to the Promised Messiah[as] as well as to Hadhrat Maulvi Abdul Karim Sahib[ra]. One day Maulvi Sahib[ra] came to the Promised Messiah[as] and said, 'Hazoor I am so tired of receiving Yusaf Ali's letters. Please have a special prayer so his problems are resolved.' Hadhrat Masih Maud[as] said 'Yes, I receive the letters too and I will do a special supplication for him today.' The next day Hazoor[as] said 'Maulvi Sahib send a letter to Yusaf Ali that my supplication for him has been answered and he should soon realize his wish.' Three days later, against all odds, Yusaf Ali[ra] was promoted even more of

the Promised Messiah's[as] prayers and his compassion. Sheikh Yusaf Ali[ra] became sick a few months later and his family brought him to Qadian for treatment by Hadhrat Maulvi Nooruddin, Khalifatul Masih I[ra]. When the Promised Messiah[as] was told, he went to see him and gave instructions for his care. One night, Yusaf Ali's[ra] condition suddenly deteriorated. It was past midnight when Pir Sirajul Haq Sahib[ra] rushed to the Promised Messiah's home and knocked at the door. Hazoor[as] asked the purpose of the visit and let him in. Hadhrat Masih Mau'ood[as] immediately fixed some medicine and asked Pir Sahib[ra] to give the patient the medicine he had prepared. Meanwhile, he would pray for Yusaf Ali[ra] and he asked Pir Sahib[ra] to keep him informed about the patient's condition. Pir Sahib[ra] gave those medicines to Yusaf Ali[ra] and as he felt better, Pir Sahib[ra] went home. Before *Fajr* prayers, the Promised Messiah[as] called in Pir Sahib[ra] and inquired about Yusaf Ali[ra] and asked why he had not been updated about his condition. Pir Sahib[ra] replied, 'Hazoor, after he took the medicine and you started supplicating for him, he immediately felt better'. The Promised Messiah[as] replied, 'After you left, I started praying and waited for you to let me know the progress of the patient. While I was praying,' Hazoor[as] said 'I dozed off and saw a vision about Yusaf Ali' and then Hazoor[as] said with complete confidence, 'Yusaf Ali will not die of this disease and will in fact completely recover'." Thus it followed that Yusaf Ali[ra] recovered slowly and completely. Here is another example of instant approval of the Promised Messiah's[as] supplication.

Hadhrat Masih Mau'ood[as] would often take a morning walk after *Fajr* Prayers, accompanied by his Companions. Every once in a while he would walk alone, preferring the solitude of prayer in the woods. Of one such incident, the Promised Messiah[as] narrates,

"Once I needed 50 *rupees* and as is the case sometimes with those whose main trust is in God and not in worldly possessions, I did not have any money at that time. When I went for a walk in the morning, I developed this intense feeling to go to the woods and pray for my needs. I chose an isolated place along the canal about 3 miles from Qadian towards *Batala* and prayed. When I finished praying I received a revelation, 'Watch, how quickly I accept your prayers'. I was very happy and returned to Qadian and went straight to the post office to inquire about any money that might have come that day. [*It should be pointed out here that in those days almost all the funds sent to Qadian from out of town were sent via postal money orders.*] I received a letter informing me that someone had sent 50 *rupees* from Ludhiana, which I received the same day or the next day."

Hadhrat Masih Mau'ood[as] states, "Prayers are water for the believers without which they cannot sustain life and the proper place for prayers is *Salat*". This was his practice, even for *Salat Janaza.*

Hadhrat Masih Mau'ood[as] often led *Namaz-e-Janaza* himself and spent significant time praying for the deceased. Hadhrat Pir Sirajul Haq[ra], a companion of the Promised Messiah narrates one such incident. "A young man about 18-20 years old became sick somewhere outside Qadian. His mother and some family members brought him to Qadian and his elderly mother stayed

with him. A few days later this young man passed away. Hadhrat Masih Mau'ood[as] as usual led his *Namaz-e-Janaza*. Hazoor[as] spent so much time praying for this man that a few of his followers felt dizzy for standing so long. After *Salam*, Hadhrat Masih Mau'ood[as] said, 'I prayed for this man so much and I did not stop praying until I envisioned him entering and walking in paradise. He is forgiven.' That same night, the mother of this deceased young man dreamt that he was strolling in paradise, stating 'It was because of Hazoor's[as] prayers that I have been forgiven and I have received mercy. Paradise is my abode'. The elderly mother was relieved to see the dream and happy for her son, thus lessening her loss." On one side it shows the sign of acceptance of the Promised Messiah's[as] prayers and on the other side it reveals his compassion for his fellow human beings. He did not have much acquaintance with this young man, but he did not tire of asking God's mercy for this person nor did he stop until he was assured of his clemency and forgiveness.

Hadhrat Masih Mau'ood[as] writes in his book, *Arba'een*

"I do not consider any body in this world as my enemy. I love all human beings like a mother loves her children, perhaps more so. I only stand up against those false beliefs and lies, which distort and belie the truth. Compassion for mankind is my religion and abomination of lies, idolatry, tyranny, and every misdeed, injustice and immorality is my principal."

Hadhrat Mirza Bashir Ahmad[ra], son of the Promised Messiah[as] states,

"This was not just rhetoric. The truth is that every moment of the Promised Messiah's life was spent in sympathy and concern for Gods' creation. The people around him would be astonished and wonder at the capacity and superiority of his morals for even his love for his enemies would be akin to a mother's love".

Hadhrat Maulvi Abdul Karim Sahib[ra], an eminent companion of the Promised Messiah[as] describes his eyewitness account of the outpouring of love by the Promised Messiah[as] for his fellow human beings. He states, "When the plague epidemic was spreading across India like a wildfire and tens of thousands of people were falling victim and dying of this dreadful disease, I overheard the Promised Messiah[as] one day praying in seclusion. There was so much anguish and pain in his voice that just hearing it made you cry. He was crying and praying with such distress and pain, like a women going through childbirth. When I became attentive to what he was saying, I realized he was praying for the deliverance of all people from the punishment of the plague. His words were 'O my Lord! If these people were killed by plague, then who will worship you'." Yet, one must not lose sight that this plague epidemic was a heavenly sign in support of the truth of the Promised Messiah[as]. He had forewarned the people a few years earlier about this terrible affliction if they did not remedy their ways.

(Haqeeqatul Wahee)

Abdul Karim was a young boy who left *Hyderabad* to study in Qadian. Unfortunately a rabid dog bit him during his stay. He was sent to *Kasoli*, a town where this type of sickness was specially treated. He became better and came back to Qadian, but a few days later he developed all the signs of rabies, a fatal disease. The treating doctor

in *Kasoli* was contacted and he replied that nothing could be done. When the Promised Messiah[as] heard about the situation, he immediately asked for the transfer of Abdul Karim from his boarding home to a house. He became very concerned about the condition of this poor boy so far away from his home. He would repeatedly ask about the boy's health and prepare special medicines. Hadhrat Sheikh Yaqoob Ali Irfani[ra] states, "I was there and I witnessed that the Promised Messiah[as] was so worried and perturbed about his condition as if he was one of his family members." Hazoor's[as] prayers were accepted and Abdul Karim completely recovered, living up to 28 years after the incident. Hadhrat Masih Mau'ood[as] writes about this situation, "I developed a special feeling and bond for this poor boy who was away from home. My friends also frequently asked me to pray for him because this poor boy was so deserving of mercy and compassion. I also thought if he died, his death would be a source of joy for our opponents. Thus, I felt extreme anguish and worry for him and an extraordinary attention was borne in my heart. He completely recovered in a few days". It should be noted that even today rabies remains a fatal disease after the signs and symptoms develop.

Hadhrat Masih Mau'ood[as] writes, "In October 1903, I decided to write a book about the sacrifice of Sahibzada Abdul Latif[ra] and Sheikh Abdul Rehman[ra] who were so brutally killed, entitling the work *Tazkaratush-Shahadatain*. Unfortunately, I developed renal colic before I could begin this endeavor. I prayed to Almighty Allah,

"Oh my Lord! I wished to write a book for late Abdul Latif and I have developed renal colic. Grant me health.' Once before I had renal colic, which lasted for 10 days, and I was on the verge of death so naturally I was very worried. I called in my family and told them that I would pray for my health and they should say Amen after my prayers. I prayed for my health in that moment of severe pain. I swear by Allah Ta'ala whose witness is the most trustworthy that I had barely finished my prayers, when I dozed off and had a revelation in which the word *'Salam'* was recited. I immediately related the revelation to the people around me. God who is All-Knowing is my witness that before six in the morning, I was completely recovered and that same day I finished half of the work."

When Hadhrat Masih Mau'ood[as] was doing service in Sialkot, he was about 30 years old. He worked this job reluctantly on his father's insistence. He routinely came home straight from the office and would close the door of his room to spend time in prayers. A few people became inquisitive and wished to know what the Promised Messiah[as] did behind those closed doors in the privacy of his room. One day some were fortunate enough to view how he spent his time. There in his room, Hadhrat Masih Mau'ood[as] sat on a prayer mat holding the Qur'an Majeed while supplicating with tears, praying, and saying, 'Oh Allah! 'This is your book. Make me understand it. You are the only one who can do so'. This also reveals the Promised Messiah's[as] love for the Qur'an and deep desire for divine guidance for its understanding. How this prayer was answered does not require any elaboration.

Hadhrat Sheikh Yaqub Ali Irfani[ra] states:

"In the early days Hadhrat Masih Mau'ood[as] had only written books and poems in Urdu or Persian and did not write anything in Arabic. Once Hadhrat Maulvi Abdul Karim Sahib[ra] asked him to write something in Arabic. Promised Messiah[as] very simply answered, 'I do not know much Arabic.' Maulvi Sahib[ra] replied, 'Hazoor I did not say that you knew Arabic. What I was implying was that you go to Mount Sinai and bring something (what he meant was to ask God Almighty for help in writing in Arabic).' The Promised Messiah[as] replied, 'I will pray' and walked into the house. When he again came from the house, he was smiling and said, 'Maulvi Sahib I prayed and then started writing in Arabic and it appeared so easy that I wrote one hundred verses' and he showed them to Maulvi Sahib. Imagine such a feat. This was the Promised Messiah's[as] first attempt at writing in Arabic; these verses are included in Hadhur's[as] book, *A'ina Kamalat-e-Islam*. Afterwards the Promised Messiah wrote multiple Arabic books and poems. He even challenged all the Arabic scholars to come forward and produce a piece which could match the eloquence, knowledge, and depth of his writings, but not one person showed up and this challenge stands as of today. The Promised Messiah[as] depended on prayer for everything. Thus, most of his time was spent in prayers. He would pray before embarking upon any task however large or small it might be and would constantly remind his friends and companions about the importance of prayers. He considered prayers as a great divine blessing and the most effective means at our disposal.

The importance of prayer and perseverance in prayer in the eyes of the Promised Messiah[as] is explicitly stated in one of his letters. He wrote to his companion, Hadhrat Saith Abdul Rahman Medrasi[ra] in response to his request for prayers,

He wrote, "I have prayed for you so much that if these prayers were done for a dead tree, it would have turned green. And I am not yet tired till I see that angels appear who reveal the matter of divine decree. That is how Allah Ta'ala behaves with me for when my prayer reaches the limit, then eventually an angel is sent down who removes the obstacles with his hand. Immediately afmanifested and before sunrise, signs of His mercy become visible. For that reason I am continuing to pray. It is incumbent upon you also that you should have complete faith in prayers in order to make yourself happy." To understand the Promised Messiah's[as] persistence on prayers, we bring you the incident of Mian Abdul Rahim Khan[ra].

Hadhrat Nawab Mohammad Ali Khan[ra] was a prominent companion of the Promised Messiah[as]. His son became very sick and for 2 weeks suffered from high fever which affected the brain and consciousness. There was no apparent hope for his survival and eventually he was at the verge of death. The Promised Messiah[as] was kept informed of his condition and he was praying for him when the boy took a turn for the worse. Hazoor[as] was informed and he was praying for him in *Tahajjad* when it was revealed that his death had been decreed. The Promised Messiah[as] narrates, "When I received this revelation, I was severely distressed and involuntarily the words escaped my lips, '*Lord if there is no time left for supplication, I beg to intercede for there is time for intercession.*' Immediately I received the

revelation:

'Glorifies Him whoever is in the heavens and whoever is in earth. Who is it that intercedes with Him except with His leave?"

Hazoor[as] says, 'This majestic revelation made me tremble and I was much distressed that I interceded without leave.' A couple of minutes later I received the revelation, ***"You have permission".***

Thereafter, Abdul Rahim[ra] made recovery stage by stage and whoever looked at him was filled with gratitude to God Almighty and realized that one who was dead had been brought back to life." Mian Abdul Rahim[ra] lived a long life afterwards and I happened to meet him as he was the brother of my grandmother.

The Promised Messiah[as] never missed an opportunity to emphasize the importance of prayer. Hadhrat Musleh Mau'ood Khalifatul Masih II[ra] narrates one such example, which also shows his humility. During the Henry Martin Clark Case when the Promised Messiah[as] was falsely accused of conspiracy to kill Padre Martin Clark, Hazoor[as] asked Hadhrat Mirza Bashirudin Mahmood Ahmad[ra], who was nine years old at the time, for his prayers. Not only did he ask his young son to pray for him, but also requested the servants of his household for their prayers. Here he was, the prophet of God who had once received the revelation, "I will accept all thy prayers except in the matter of thy collateral" and yet he was reaching out to young children and the ignoble for their prayers.

There is another instance, which shows the faith the Promised Messiah[as] had in the prayers of others. Hadhrat Mufti Mohammad Sadiq Sahib[ra], who was living in Lahore at the time, became sick. The Promised Messiah[as] happened to pass through Lahore en route to Multan those days. He went to visit him and when he left, he said "Mufti Sahib, you are ill and the prayers of a sick person are more likely to be accepted, so pray for the success in my endeavor."

There were thousands and thousands of people who witnessed the heavenly signs in response to the Promised Messiah's[as] supplications. Hadhrat Ummul Mo'mineen[ra], the Promised Messiah's wife's testimony stands out as a sign of her absolute and unwavering belief in his prayers and trust in Allah's grace. Immediately after the demise of the Promised Messiah[as], Hadhrat Amma Jan[ra] called in all her children and said, 'O my children looking around this empty house; you must not worry, thinking that your father has not left you much. He[as] has stockpiled a treasure of prayers for you in the heavens. That treasure will continue to provide you for all your needs accordingly'."

The Promised Messiah[as] followed the teachings of his and our Master Mohammad[saw], and taught us the philosophy of praying. Not only did he describe the etiquettes of prayers, but also showed us the spirit of supplication. Throughout his life, the Promised Messiah[as] demonstrated the power of prayer time after time. He revived the prayers back from the time of Hadhrat Mohammad Mustafa[saw], taking verbal mumbo jumbo and imbuing the words with the essence of that moment when the supplicant prostrates in front of his Lord. As is the case with the Prophets, the Promised Messiah[as] imparted that zeal and virtue of true supplication to his

companions and there are innumerable examples and incidents in the history of Ahmadiyyat of miraculous manifestation of prayers by these pious individuals, some of which were answered instantly.

Now that all of the companions of the Promised Messiah[as] have passed away, the onus falls on us to continue our supplication and prayers in the tradition of the Promised Messiah[as] and his companions. Prayers sustain our life and our physical and spiritual well-being is dependant upon our supplications to draw God's mercy and grace. We are blessed that the Promised Messiah[as] has left a treasure of prayers for his Jama'at, but we must not assume that we partake from this wealth by just having a verbal allegiance to the Promised Messiah[as]. To share this blessing we must invest in it and earn this treasure by making ourselves worthy of it. It is necessary to contribute towards this treasure in our own little way by supplicating with humility, righteousness, purity, and submission as we answer the call of Hadhrat Khalifatul Masih V[aba] to the Jama'at in his first address: "for prayer and prayer and more prayer". If we ever deviate from the path of prayers, prayers that the Promised Messiah[as] has shown us, then our prayers will become just an echo in a hollow. May that day never dawn upon us and may we never let our *Habib* down.

REVIEW OF RELIGIONS

The Promised Messiah[as] started the publication of the *Review of Religions* in 1902 from Qadian, India. The purpose of this English monthly magazine was to spread the message of Islam to the West. This is the only journal of its kind that is being published continuously for over a century. During this span of time, it has enlightened millions of hearts. At a critical juncture of time, when a closer look at religious ideologies has once again become crucial, the magazine can serve as a very useful source of information.

In addition to regular features from the writings of the Promised Messiah[as] and his Khulafa, spiritual and intellectual articles on current topics are published in the magazine.

The articles published in the *Review of Religions* present the true Islamic teachings as compared to other religious magazines. Alexander Dowie and his Zion, The Immaculate Conception, Economic Justice, and Who are the Amish?, are a few of the many interesting topics, which have been recently published in the Magazine.

The Promised Messiah[as] wished to have 10,000 subscribers of the *Review of Religions*. The *Review* is now printed in Islamabad, UK and distributed in the USA from New York. Members of the USA Jama'at are urged to subscribe towards the magazine. Furthermore, they are requested to increase circulation of the magazine by promoting its subscription at the local libraries and other institutions.

Annual subscription for the magazine is $30 (thirty dollars), which includes mailing expenses. Please make checks payable to:

AMI (Review of Religions)

Send checks to the address given below. Jazak Allah!

Review of Religions
Baitul Zafar
86-71 Palo Alto Street
Holliswood, NY 11423

ADMISSION TO JAMI'A AHMADIYYA CANADA FOR THE ACADEMIC YEAR 2005-2006

Admission to the Jami'a Ahmadiyya Canada for the new academic year starting from September 2005 is currently in progress. The last date for the receipt of applications is May 31, 2005. Interviews of the prospective candidates will be conducted during the first week of July, Insha Allah.

By the grace of Allah, Jami'a Ahmadiyya Canada is now successfully passing through the second year of its opening. It is fast growing into a premier Islamic religious institute in North America. Our current batch of 51 students has an international flavor since we have students not only from Canada and the USA, but we also have students from Germany, UK, France, Belgium and Saudi Arabia. Since this is fully a boarding institute, we provide our students with quite comfortable accommodations in the vicinity of Baitul Islam Mosque at the Ahmadiyya Peace Village. Some of the features and requirements for admission to the Jami'a Armadiyya Canada are:

- **The Jami'a offers a seven year comprehensive course in Islam and cooperative religions. Students who are totally non-conversant with the Urdu language may have to stay for a longer period.**
- **Medium of instruction is both English and Urdu.**
- **The age limit for admission in the first year class is from 17 to 19 years.**
- **Minimum educational requirement for admission is grade 12 certification or equivalent.**
- **Admission will be open to Waqfin Nau children as well as those who dedicate their lives for the service of Islam.**
- **Preference will be given to those students who can correctly read the Holy Qur'an and those who have a basic knowledge of Urdu.**

Applicants seeking admission should apply through our e-mail (principal@ahmadiyya.ca) or our postal address, so that the requisite application forms can be sent to them. All applications must be accompanied by recommendation of the Jama'at President.

Foreign students should be aware that it takes many months before a student visa is issued by the Immigration authorities. Hence, it is essential that they apply well in advance to be able to start their studies as from September 2005.

Mubarak A. Nazir
Principal

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

AHMADIYYA MOVEMENT IN ISLAM

TA'LIM DEPARTMENT

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَ عَلَّمَهٗ

The best among you is the one who learns the Qur'an and teaches it. *(Bukhari)*

THE SEVENTH TA'LIMUL QUR'AN CLASS WILL BE HELD

ON SATURSAY, MAY 14, 2005

AT BAITUL HADI MOSQUE, OLD BRIDGE, NJ

AND ON SUNDAY, MAY 15, 2005

AT BAITUTTAHIR, BROOKLYN, NY

The Program will start at 9:30 AM

Lajna, Ansar and Khuddam are Requested to Attend the Talimul Qur'an Class

OBJECTIVES OF THE CLASS:

1. *To learn to recite the Holy Qur'an correctly*
2. *To learn basic Arabic and split-word translation of the Holy Qur'an*
3. *To get guidelines for the study of commentary of the Holy Qur'an*

Karimullah Zirvi
National Secretary Ta'lim

Missal Number	FOR OFFICE USE ONLY	Wasiyyat Number

In the name of Allah, the Gracious, the Merciful

We render praises to Him and invoke His blessings on his noble Prophet

I..... son/daughter of.....wife of.....

Cast..... Occupation*..... Date of birth/Age.....Date of Bai'at.....

Current Address.....Country .....

Permanent Address.....Country.....

Essential Note: * [Please clearly mention the kind and nature of Occupation/Profession, e.g. Govt., Semi-Govt., Private; Business/Trade; In case of students, class/course should also be stated].

In full possession of my faculties, and without any duress or coercion, on the.....day of..... year..... do hereby make the following *Wasiyyat* (Will):

1. I am a follower of Hadrat Mirza Ghulam Ahmad[as], of Qadian, District Gurdaspur, Punjab, the Promised Messiah and Founder of the Ahmadiyya Movement, and sincerely believe in all his claims. I have read completely / have had read out to me, and have understood perfectly the booklet entitled *Al-Wasiyyat,* bearing the date of December 24, 1905, and appendix to the same, dated January 06, 1906, and the minutes of the First Meeting of the Board of Directors of *Sadr Anjuman Ahmadiyya,* Qadian, held on January 29, 1906, as approved by the Promised Messiah. I hold all the instructions contained therein fully binding upon me, and in the light thereof I desire that after my death my body should be taken to the *Bahishti Maqbarah,* Qadian for burial, provided permission is granted to me or, after my death, to my heirs, by *Majlis Karpardaz Masalih Qabaristan.* If I fail to deposit in advance in the treasury of *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah an adequate sum of money to cover expenditures to be incurred in transporting my remains, the same should be deducted from my estate. Such expenses will not be debited to the portion of my estate assigned by this Will to the *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah.

2. In addition to *Al-Wasiyyat,* all instructions and directives issued by Hadrat Khalifatul Masih[at], or by *Sadr Anjuman Ahmadiyya* Qadian, or by *Sadr Anjuman Ahmadiyya* Pakistan Rabwah, or by *Tahrik-e-Jadid Anjuman Ahmadiyya* Pakistan Rabwah, or by the *Majlis Karpardaz Masalih Qabaristdn Qadian/Rabwah* in connection with *Bahishti Maqbarah* or relating to *Moosies*, shall, to the extent that they relate to this Will, be binding on me and my heirs.

3. This Will of mine, which is my last Will, shall remain valid and effective, whether my remains are buried in *Bahishti Maqbarah* or not.

4. I do hereby agree, declare and bind myself according to law and *Shari'ah* that under no circumstances whatsoever and at no time shall I or my heirs be entitled to claim refund of any payments made under this Will as *Chanda Wasiyyat* or claim return of *Hissa Jai'dad.*

5. I have paid according to my means a sum of ..... as subscription due under the *first condition* and another sum of ..... on account of expenses for announcing the *Wasiyyat,* vide receipt No..... dated ..... at local *Jama*'at..... /treasury of *Sadr Anjuman Ahmadiyya* Pakistan Rabwah.

Note: The Prospective *Moosi* should write out here his income, details of his property, and rate of *Wasiyyat.* Nothing written here should be doubtful, overwritten or questionable, and should be written clearly and not in different pens or inks.

"I hereby make a Will that *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah shall be the owner of 1/..... portion of my entire movable and immovable property which I may leave behind at the time of my death. The detail of my present movable and immovable property is given below along with its present value / at present I own no property whatsoever.

At present I receive ..... per month/year as ..... and my income from property is ..... per year. I promise to pay 1/..... of my monthly/annual income to *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah during my life. Moreover, if I acquire any property or income after this, I shall inform *Majlis Karpardaz* about it, and my *Wasiyyat* shall apply to that property/income as well. I promise to pay H*issa Amad* at the rate of Chanda 'Am on any income from my property to *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah, as long as I live according to the rules. My *Wasiyyat* should be considered binding from the date of writing /date of acceptance."

Signature & thumb impression of Witness	Signature & thumb impression of Applicant	Signature & thumb impression of Witness
Name:.....	Name:.....	Name:.....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....
.....	.....	.....

Note: The prospective *Moosi* as well as the witnesses, whether literate or illiterate, shall, affix their thumb impressions. Those who are literate shall also sign in addition to thumb impression. Men shall affix left-hand thumb impression and ladies shall affix right-hand thumb impression.

ATTESTATION

I truly and honestly certify that, to the best of my knowledge:-

1. The prospective *Moosi*(Name).....Son/Daughter/Wife of ..... resident of ....to the best of his ability lives in accordance with the Islamic Teachings and strives in the ways of righteousness and purity. He/She is an Ahmadi with faith in Unity of Allah and true belief in His Messenger[saw]; and does not transgress the rights of his/her fellow human beings.

2. The entries made by the prospective *Moosi* in the *Wasiyyat* form in respect of his/her property and income are correct.

Signature of Attestator (1)	Signature of Attestator (2)	Signature of Sadar Lajna (only in case of woman)
Name:.....	Name:.....	Name:.....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....
.....	.....	.....

ATTESTATION OF PARTICULARS OF PROSPECTIVE *MOOSI*

	Questions	Answers
1.	Name of the prospective *Moosi* with father's/ husband's name.	
2.	Can he/she be considered outstanding in his/her services to the *Jama'at* and his/her obedience, co-operation and respect for the Jama'at and its organization?	
3.	Does he/she display visible interest and co-operation in activities of the Auxiliary Organizations?	
4.	Has he/she ever been subjected to any punitive action? If so please clearly state the nature of action.	
5.	Has his/her *Wasiyyat* ever been canceled or rejected before.	
6.	Whether she abides by the Islamic injunctions and spirit of *'PURDAH'*? In case of prospective *Moosi* having wife and children, do his wife and daughters (if any) abide by the Islamic injunctions and spirit of *'PURDAH'*?	
7.	Doe he/she enjoy a character free of blemish or blame in financial matters/dealings?	
8.	Is the matrimonial life of the spouses in accord with the Ahmadiyya Teachings?	
9.	Can the prospective *Moosi's* livelihood/ profession be termed as objectionable socially or in terms of *Shari'ah*?	
10.	Has he/she transferred any property to spouse, children or any other person, prior to undertaking of this Will either as a gift or as a bequest, inheritance or testamentary disposition? If so, please mention the details of such property and the dates of its transfer etc.	
11.	Judged from the family's existing standard of living, what are the approximate average monthly expenses per head incurred on food, clothing and other general amenities?	
12.	Is there any property purchased by the prospective *Moosi* in the name of any of his/her children, relative or friend? If so, give its details along with its value.	

13.	Provide details of any property of the prospective *Moosi* which he/she inherited from his/her parents/children or spouse. Has such a property stated in this *Wasiyyat*? If not, give explanation?	
14.	Is the spouse/father/mother of the prospective *Moosi* a *Moosi*?	
15	If the age of the prospective *Moosi* is 60 years or above then state:- a) What has been his/her maximum income per month or per annum? b) Why did he/she not undertake the *Wasiyyat* earlier?	
16.	Is the prospective *Moosi* undertaking this *Wasiyyat* in a fair state of health?	
17.	Do the children of the prospective *Moosi* financially assist him/her? If so how much?	
18.	Number of dependents of the prospective *Moosi.*	

***Note:** Each question should be answered clearly. Writing merely yes or no is not sufficient.*

CERTIFICATE ABOUT CHANDA JAT

1. Certified that the prospective *Moosi* has been regularly paying the obligatory *Chandas* in this Jama'at since ..... according to the prescribed rate and there are no arrears due from him/her. Moreover, he/she actively participates, to the best of his/her ability, in other financial schemes and *Chanda Jat,* relating to auxiliary organization.
2. We, the members of the *Majlis-e-Amila,* do hereby certify that the above particulars are correct to the best of our knowledge and that the prospective *Moosi* is eligible for inclusion in the Institution of *Wasiyyat.*

.....	.....	.....
Signature of *Amir*/president	Signature of Secretary *Mal*	Signature of Head of Auxiliary Organization

INSTRUCTIONS FOR THE PROSPECTIVE *MOOSIES*

1. Before committing the *Wasiyyat* (Will) to writing, please read or have read out to you the Promised Messiah's booklet ***Al-Wasiyyat*** and the Appendix thereto and Minutes of the First Meeting of the Board of Directors *Sadr Anjuman Ahmadiyya* Qadian held on January 29, 1906 duly verified by the Promised Messiah. The foremost condition of *Wasiyyat* is that the prospective *Moosi* must be righteous, obedient to the laws of *Shari'at,* one who gives precedence to the faith over worldly affairs, and must be a clean, pure and pious Ahmadi.

2. The *Wasiyyat* is to be executed in good health. A 'death-bed' *Wasiyyat* shall not be accepted.

3. A *Wasiyyat* which includes immovable property should, as far as possible, be attested by the heirs/partners of the prospective *Moosi.*

4. The *Wasiyyat* made by a married woman must be witnessed by her husband if he is alive. The *Haq Mahr** is also part of a woman's property to be included in *Wasiyyat.* It should also be specified whether *Haq Mahr* has been received or is still due from the husband. The details of jewelry (type, weight and estimated value) should also be given. The monthly income of her husband should also be mentioned and, if he is a *Moosi,* his *Wasiyyat* number should be given.

5. If some immovable property is included in a *Wasiyyat,* such property should better be officially registered in the name of the *Moosi. Moosies* who find it difficult to execute *Wasiyyat* due to legal restriction, can transfer as gift, their property to Sadr *Anjuman Ahmadiyya* Pakistan Rabwah during their lives. And they should send a copy of the legal documents of gifted property to Sadr *Anjuman Ahmadiyya.* And if there is any complication in gifting the property, then all the property present at the time of *Wasiyyat* and its location etc. should be written in the *Wasiyyat* form including its market value. The value should be evaluated under the supervision of the local *Anjuman* and, and a separate certification should be included from the local president verifying that the value of the property mentioned is true. Moreover, it should also be verified that the prospective *Moosi* does not have any other property.

6 It will be required of every *Moosi* to pay *Chanda Hissa Amad* at the rate of *Chanda 'Am* on the income of his/her property and he/she should also pledge to pay *Hissa Amad* on monthly income in addition to the above and should do so every month. Moreover it will be the duty of every *Moosi* to declare his/her annual income according to Schedule 'C' to the office of *Bahishti Maqbarah* (in case of person residing outside Pakistan the *Wasiyyat* form should be forwarded to *Wakilul Mal II Tahrik-e-Jadid Anjuman Ahmadiyya* Pakistan Rabwah).

7. The payment of *Hissa Amad* will be due from the date that the applicant applied for, *i.e.*, date of writing of *Wasiyyat* /date of acceptance, even though the Certificate may be given later.

8. Any *Moosi* who does not pay the *Chanda Wasiyyat* after it is due for six months or stops payment after once starting to pay it and does not inform the Office of *Majlis Karpardas Masaleh Kabristan* Rabwah of reasons, and does not seek permission for a relaxation, his/her *Wasiyyat* will be considered for cancellation.

9. *Sadr Anjuman Ahmadiyya* will have the right not to accept a *Wasiyyat* or to cancel a *Wasiyyat* after it has been approved without giving reasons, and the decision of *Sadr Anjuman Ahmadiyya* will be final.

UNDERTAKING OF THE HUSBAND IN CONNECTION WITH *HAQ MAHR* *

I undertake to pay to *Sadr Anjuman Ahmadiyya* Pakistan Rabwah the portion of *Wasiyyat* from the *Haq Mahr* of my wife (Name)..... The *Haq Mahr* amount is .....

My present monthly / yearly income is .....

Signature of Witness(1)	Signature of Husband	Signature of Witness (2)
Name.....	Name:.....	Name: .....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....

*Dowry given by the groom to the bride